Vol. IX. AUGUST, 1894. No. 8.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

Eliot Rev W G Jan95*

ONE DOLLAR PER YEAR. SINGLE COPY, 10 CENTS.

CONTENTS.

The City of the Soul 337
Rev. Stopford A. Brooke
Music . . . . . *William Brunton* 340
What will Remain? 341
Service the Law of Life *J. W. Cook* 344
Thebes and Baalbec . *T. G. Milsted* 347
John Cordner 349
Sylvan Stanley Hunting 350
Leon A. Harvey
True Prayer . . . *Henry C. Badger* 352
What we Owe to Christ 354
S. Fletcher Williams
Beauty: Its Relation to Life and Religion. I. . . . . *G. W. Buckley* 356
Confucius and the Chinese 358
George W. Cutter
One in All, All in One *W. H. James* 359
Military Drill in our Public Schools 360
E. A. Coil
Religion and Politics. I. 363
S. W. Sample
Christianity and Unitarianism . . . 366
Charles G. Ames
Proposed New Constitution for the National Conference. II. 369
J. T. Sunderland
Our London Letter 371
S. Fletcher Williams
A Correction 373
One Upward Look Each Day 374
Editorial Notes 375

DEPARTMENTS:

Sunday-schools . *Edward A. Horton* 377
Guilds . . . . . *B. R. Bulkeley* 378
Temperance Notes 380
Christopher R. Eliot
Literary and Miscellaneous Notes . 381
The Reviews and Magazines . . . 382
NEWS FROM THE FIELD . . . 383
Kindness . . . . . *William Brunton* 384

GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles intended for publication should be addressed to **Rev. J. T. Sunderland, Ann Arbor, Mich.** All other matter—notes from the churches and items of religious news of every kind—should be sent to **Rev. Frederick B. Mott, 141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year, in advance, postage free. To foreign subscribers, $1.25 in American money, or 5 shillings in English money.

A PACKAGE of TEN COPIES, to one address, to be used for **missionary purposes,** will be sent for **$5.00.**

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

THE UNITARIAN *will continue to be sent to subscribers until a request is received to discontinue, and until all arrearages are paid.*

PROSPECT HILL SCHOOL FOR YOUNG LADIES, GREENFIELD, MASS. This is a Family School of about 30 pupils, on a beautiful estate of 6 acres, in a very healthful location. The dwelling-house has been recently enlarged and fitted with steam throughout, and new and complete drainage. Building provided with Laboratory, Studio, and Music Room. Regular course of 4 years includes English, Classical and Modern Languages, Science, Philosophy, Art, Vocal and Instrumental Music. Advanced Course for graduates of High Schools. Prepares for any College. JAMES C. PARSONS, Principal.

POWDER POINT SCHOOL, DUXBURY, MASS. Prepares Boys for Scientific School, College, or Business. Combines individual teaching with exceptional advantages for home and outdoor life. Laboratories. 50 Boys. F. B. KNAPP, S.B., Principal.

PROCTOR ACADEMY, ANDOVER, N.H. For both sexes. Healthful location. Liberal management. Expenses low. Prepares for college, or for teaching, etc. For catalogue, address JAMES F. MORTON, A.M., Principal.

MR. KNAPP'S HOME SCHOOL FOR BOYS, PLYMOUTH, MASS. 12 boys, 26th year, H. W. Royal (Harvard), Head Master; Mrs. Knapp, Principal.

FREE READING! Unitarian tracts and other liberal religious literature sent free on application to Miss Ellen A. Call, 35 Summer Street, Lawrence, Mass.

A LADY who has travelled extensively in Europe, and who is going abroad with two children in the fall, would like to take charge of two or three young ladies.

The party will sail the last of October for Genoa, spending a short time in Southern Spain, the winter months at Nice, the spring in the art centres of Italy, and the summer in French Switzerland, returning by way of the Rhine through Germany, sailing from England in September.

Great attention will be given to acquiring the French language, and a careful study will be made of the history and art of the countries visited.

This is a rare opportunity for any one wishing to spend the winter in a delightful climate and at the same time enjoy the advantages of travel and study.

The highest references will be given.

For terms and particulars address MRS. C., Care Editor of *Unitarian*, Ann Arbor, Mich.

Is this a Good World? Four Discourses by MINOT J. SAVAGE. 60 pages. Paper, 25 cents.

CONTENTS: *I. Pain and Goodness; II. Moral Evil and Goodness; III. Dissatisfaction and Goodness; IV. Death and Goodness.*

"Why do Minot Savage's sermons go twice as far as any other sermons among us, and with thrice the welcome? Because, without paint, each one is so limpid that anybody can see the thoughts outlined, side by side, like fish at the bottom of a pool."—*W. C. Gannett, in Unity.*

Mr. Sunderland's New Book.

The Bible: Its Origin, Growth, and Character, and its Place among the Sacred Books of the World. By J. T. SUNDERLAND, M.A., author of "What is the Bible?" "A Rational Faith," etc.

This is a new work, and not merely a new edition of "What is the Bible?" It embraces a few features from the earlier volume, but it is different and much more comprehensive in plan, containing two or three times as much matter; and it brings its discussion of Biblical questions down to the latest word of reliable scholarship.

CONTENTS:

I. The Bible among the Sacred Books of the World; II. Similarities between the Bible and Other Sacred Books; III. The Hebrew Land and People; IV. The Bible as Literature; V. The Pentateuch: Was it written by Moses? VI. The Pentateuch: Its Real Origin; VII. The Old Testament Historical Books; VIII. The Old Testament Prophetical Books; IX. The Old Testament Poetical Books; X. The Gospels: Their Origin and History; XI. Paul and the Book of Acts; XII. The Epistles of Paul; XIII. The Non-Pauline Epistles and the Revelation; XIV. Apocryphal and Other Excluded Literature; XV. The Formation of the Canon; XVI. The Old and New Testament Text; XVII. The Moral and Religious Progress traceable in the Bible; XVIII. Bible Infallibility in the Light of Modern Scholarship; XIX. The Bible and Inspiration; XX. The Permanent Value of the Bible; XXI. List of Books for Biblical Reading and Study, with Brief Explanatory and Critical Comments.

"A thoroughly successful popular introduction to the Bible."—*Literary World.*

"A valuable digest of modern critical results."—*Dr. Samuel Davidson, London.*

"Abreast of the great volume of German and English scholarship."—*Philadelphia Public Ledger.*

"A volume of immense interest and value."—*The Arena.*

PRICE $1.50.

G. P. PUTNAM'S SONS,
New York and London.

A Short History of Unitarianism.

By FREDERICK B. MOTT.

1. THE PURSUIT OF TRUTH.
2. THE FIRST PREACHER.
3. A MARTYR.
4. A SCHOOL.
5. A FREE CHURCH.
6. SOME ENGLISHMEN TAKE HOLD.
7. WITHIN THE ESTABLISHED CHURCH.
8. ALLIANCE WITH SCIENCE.
9. BEGINNINGS IN AMERICA.
10. A PROPHET.
11. ORGANIZATION.
12. NEW SEED.
13. TRANSCENDENTALISM.
14. FOR THE PEOPLE.
15. CHRISTIAN BASIS.
16. MODERN ATTITUDE.

Price, in cloth, 50 cents.

Published by the UNITARIAN SUNDAY SCHOOL SOCIETY, 25 Beacon Street, Boston.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. IX. AUGUST, 1894. No. 8.

THE CITY OF THE SOUL.

A SERMON BY REV. STOPFORD A. BROOKE, LONDON, ENG.

"He looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10.

What Abraham was, whether a real personage or a tribal name, round whom in either case a story grew, is not the question here. The question is what the writer of this Epistle thought as he pictured in his mind the career of a patriarch whom he at least thought historical. And it is plain that he saw Abraham as one who passed onward through life, giving up the visible and the transient for the sake of realities, invisible and eternal, of which he had no proof save within, but which he believed in, and through his belief realized. He saw the ancient hero of his race, and his heart swelled with admiration.

But what did the writer of the Epistle really see? What did he reverence? He saw and reverenced a character. He saw the courage, faith, resolution, obedience to the voice within, which sent Abraham forth sacrificing all, from his home, to follow God alone; the wandering life which mixed with many men, but never was seduced from righteousness save once; the soul careless of worldly rights and wealth, which tossed to Lot the choice of all he wished; the heart that year after year longed for the promise and the son that came not, and yet did not distrust God; the dweller in the mountains and on the plains that did not care to make a resting-place for himself, for he lived in the joy of two great conceptions,—first, that God was always with him, and, second, that in his seed all the families of the earth should be blessed; whose compassion and boldness were equally deep when he pleaded with the Almighty for the sinful city; and who died as he had lived, God and the mountain simplicity in his heart, having built up into finished form and charm that strong and stately character, equally natural and noble,—at one with God, God in his heart, God's voice in his ears, the splendid faiths and hopes of humanity as vital in death as in life, and always looking up from the city within him, which God and he had built, to the archetypal city beyond, which had foundations, which God had built and made for him as, day by day, God built and made the city of his soul.

"Looking for a city that had foundations,"—yes, perhaps so; for even in that ancient time, when there was no fixed belief in a world to come, there were hours when it rose, like an island of the blest, in golden mist out of the sea of humanity, and men saw its vision and rejoiced. But if that were not so, yet the city was built, and its foundations were secure. Within Abraham its walls arose, and its temples,—the city of the soul, the city of a divine character, whose builder and maker was God.

So, too, this writer to the Hebrews conceived there was a city within; but he conceived yet more. For, when he lived, men looked forward to the swift advent of Jesus and to a material city, a new Jerusalem, where all the just should live and reign. He, too, like Abraham, was a pilgrim of the invisible. He, too, lived in faith, looking forward; and, in the looking toward that appearing, purified himself even as his King was pure, and hour by hour, stone by stone, prayed that his mind and life might be wrought into the city of God, a house not made with hands, a character whose builder and maker was God, so that in the end he might be fit to be a citizen of the glorious Jerusalem.

Many things have changed for us since

then. We do not look for a new Jerusalem such as this writer saw. We do not wander, like Abraham, from encampment to encampment, having no settled home save that which faith creates. But still we have the same ideas as they possessed, modified in a hundred ways, but in their source and power unchanged. Still we use the same terms, still we can speak of being strangers and pilgrims upon earth, still we say we walk by faith, still we sing of the all-golden Jerusalem, still we cry, "We look for a city which hath foundations." All the world has changed but the human soul, and the continuity of terms expresses the unaltered and continuous ideas by which the religion of man lives. This is eternity in history. Empires pass away, the everlasting mountains bow, all things pass and change, but not the soul, not the essential life of man. If you would know the infinite, there it is; and it is God in man. As it was with Abraham, so was it with the writer of this Epistle. As it was with him, so is it with us. How few of you do not feel your hearts thrill as you say, "We look for a city which hath foundations, whose maker and builder is God," as it is with us, so will it be a thousand years hence; and some man, finding on a stall some poem of this time which shall record these words, will wander homewards, thinking, "So they thought a thousand years ago, so think I now: all is changed but this alone,—the city of the soul."

This, then, we possess within, you and I,—a city which day by day is built. Who is the builder, and on what foundations does it rest? The senses are its gates. How are they guarded? Are they fast shut against our evil enemies? The conscience is its market place, where all its food is weighed and sold. Of what kind are the scales used there,—false or true? and in its stalls is there wakefulness and obedience? The reason is its House of Representatives. Who sits in the Speaker's chair, who carries the day when the parties of right and wrong divide? The imagination sets up its palaces and gardens. With what pictures are they filled, who are the folk that walk therein, what are the dreams and fancies that lie in its woods or wander by its streams? The faculties, desires, powers, aspirations, all the pleasures and pains of thought, the feelings, the incessant thinkings,—these are its houses. Of what kind are they? Built to last forever, secure against decay, white and pure, with all their windows open to the airs of heaven? Who has built and made it all, wonderful city that it is? Year by year, day by day, it has been wrought; and now it stands within,—the image of your very self. Go walk through its streets, and think on who has built it,—God or your own wild will? And is it he who, having built it, dwells in its citadel, or that other—your own liking—who has laid every stone of it?

It is easy to answer the question by asking another,—"On what foundation does the city rest?" If it rest on the rock of doing righteousness, of hearing and doing the things which Jesus told us were the things of God, on strict obedience to the laws of love and truth and purity, then God has built the city of your soul; and it will resist the earthquakes and the floods of life, and all the storms of evil will not overthrow its walls. But if its foundations are only your own feelings, undirected by righteous will, and not the doing of noble things, only fancies to be good or fancies to be wrong, only your own daily desires, only shifting, changing will, then the whole city rests upon the sand; and walls and gates, palaces and houses, are in mortal peril. Let the rain come, and the flood and tempest of life, and in a moment it will fall, and great will be its ruin.

Weary, unspeakably weary, will be the rebuilding! Yet it must be done. From year to year through many a time and times in the eternal world you will have to clear away the ruin, to set free the ground, to lay again the foundation, so that God, with you, may build into nobleness that inward city. It is a work which will be spared to none. Now or hereafter you will have to build a perfect city. Do it now. Call now your Father to your side. Lift into lovely and noble proportions the buildings of the soul. Lay to your work the plummet of righteousness. Say to your will: "Bend yourself under the order and command of God. Obey and know your rightful Lord: you are not the architect, but you should be his master builder." While you are here, let the city be finished for eternity.

And for this purpose let your foundation

be in the living rock. That is the first thing. "He that heareth these sayings of mine, and doeth them, I will liken him to a man who built his house upon a rock." The city of the soul, when God is maker and builder, is founded upon loving, true, and righteous action. What sort of action is that? You ask as if you did not know. Every one knows, but all do not choose to know. And, if you are in any doubt, there are noble lives enough recognized by all the world, from seeing which you may clearly understand what righteous doing means. Above all there is Jesus Christ, our Master. He laid that foundation deep, and other foundation than that no man may lay. It is laid in the character of God himself,—laid on the rocky, unshakable basis of eternal righteousness and love. Not a child in this congregation but can understand what it means to have that foundation for the city of the soul. "What you feel to be right and loving, do in the name of God your Father." There it is! And, when the city of the soul rises on that living rock, then its gates and walls, markets and palaces, houses and gardens, and its capitol, are fit and beautiful, and become themselves eternal as the rock on which they rose. It is a city which hath foundations.

Look, then, within upon your inner life. There lies the shining city on the plain of your heart with all its wonders, full to the edge of its walls with the houses which the events of every-day life have built, crowded with its population of thoughts and feelings. You know it! You alone, and God, behold it. Has it foundations? Will it stand when the day of test arrives? What is it that you have within? Is God its builder and maker? Day by day has he been with you? Hour by hour has his presence filled your soul? As each day added a new house to the city, as each day's thoughts and emotions were born to become the dwellers in that house, were the doings of the day, and the thoughts, done and thought in God, so that you rejoiced that the eyes of perfect love and holiness beheld them? Was every house, which every day built, built with the truth and justice and temperance and wisdom, with the beauty and power of the Lord present, so that no lying or injustice, no intemperance or folly, no dishonor and no weakness, were built into it to make it unsafe or ugly, so that, when you pass by that place, in the walks that memory takes through the soul's city, you need not shiver with distress or dread that the building will tumble in hideous ruin, but be able to look up and think, God built up that day with me: its house is mine and his forever.

And now, if you can look inwardly with some peace, not with complete joy, indeed,—for who has not built many a day weakly or ill? in whose heart are not many gardens desolate, and many houses in ruins?—but, if, on the whole, the city of the soul has its foundation on the rock; if its buildings and dwellings are fair and firm; if you may say, with humility, God has built it along with me,—then be proud of it, with that pride which guards it against evil and dishonor; labor night and day to keep it strong and righteous; let nothing enter its gates which defileth or maketh a lie; regulate it; ennoble it; and in its centre, in its citadel, pray that God your Father may dwell forever, and daily walk its streets, and with his presence fill its dwellings, so that everything in it which is noble and beautiful may be liberated to do the most fitting and loveliest work, and all that is base may be silenced and driven out, and all that is wild and untamed be humanized and ordered, until there is nothing in it which is not fit for the perfect world.

There, then, is one of the aims of life,—the inward aim,—indeed, perhaps the only aim; for, if that be done, the outward aim, which is the helping of others to build the whole temple of humanity, will surely be done well when this is well done. Strive for that end. The man who cares for Christ, who would follow him to God, the man who has just reason, will gather all his powers together, and stretch himself, like a bent bow, to this aim of life. He will look to the city which is within him, and order all things for its perfect building,—not for his own sake, but for the love of God and for the use of man. With those motives, self-development is nobleness; and the ennobling of the polity within is freed from danger.

So he will set to work. And now listen for a moment to what an old Greek, long before the time of Christ, said of this city of the soul: "First, he will honor all

studies, and study all action which will chastise and deliver the city of his soul into perfection, and despise all other studies, and leave by all other action.

"And, in the next place, he will keep under his body, and so far will he be from yielding to brutal or irrational pleasure that he will not even look to bodily health as his main object, nor desire to be strong or well, unless he is likely thereby to gain temperance and inward strength of righteousness, but yet, that being given, will also desire to preserve the harmony of the body for the sake of the concord of the soul. This practical thing he will do, if he is indeed taught of God. And, as to the things of this world, he will be also temperate and quiet. He will not increase his wealth beyond what he needs, nor seek for the praise of men, nor load himself with multitudinous business, nor bring upon him a burden of many cares which will prevent him looking upward, but, considering the city within, and the need that God should always be seen and felt in it as first, will set aside all these excessive worldly aims, and regulate all life, so that no change for the worse take place in the constitution and institutions of the city of the soul.

"And, if honors are offered him, he will accept such as will make him a better man, more worthy of the presence of God in his soul, but will put aside all preferment or wealth of any kind, whether private or public, which is likely to loosen or injure his possessed habits of righteousness and quietude, of temperance, justice, and truth, in all things being a politician,—not, perhaps, in his native country, but in that inward city" of which God is the founder, and which he builds with God.

Thus far said the Greek; and, indeed, we might think we heard a Christian teacher speaking.

So, guarding it from without, the Christian will govern the city of the soul within, with the help of God. Secret and evil thoughts roam in it, like felons in the night. Base desires, unbridled wills, savage passions, vile counsels, creep into its dwellings. He who cares for the city of the soul makes prayer his companion, and day by day drives all these things out, purifying his heart, till in its most secret gardens and in its lowliest dwellings the soul is clean and free and noble, till he can, standing in its market-place, cry out with gratitude and joy, The builder and maker of this city is God, my Father!

Then it will be time for him to look forward, and not till then. Then he may think within himself, and say: In heaven there is laid up for me a pattern of this city within me, perfect as this is not; beautiful exceedingly,—the ideal which God had of me when he sent me into the world, the archetype of myself. Now, having wrought and governed myself into harmony with God, having built with him into some loveliness my inward city, I can behold that other, and rejoice. Now I may look forward to the time when, life here over, the city I have within will unite itself into the archetypal city in the ideal world, and be joined to it forever. And in that hope I am glad with joy unspeakable, and full of glory. And when things are sorrowful and weary here, and labor and pain make me impatient, and the daily building is beset with trouble, and the gates are besieged with sins, and I beat them back with pain; and when my own desires turn traitors, and it is difficult to drive them beyond the wall,—in the midst of the storm, or in the midst of evil dreams, I may look up, and behold that other city of my soul which God keeps for me, which has its foundations in his eternal love, and which he built and made for me from all eternity; and, beholding, I shall be strong and very courageous.

But whether there be such a city or not for me, as I surely trust there is,—even if there were none, there is at least this city of the soul within. I know what ought to be its foundations. I know how it should be built, kept, and governed; and I will act according to that knowledge, and live to make the city subject to the true law. Were God to give me no dwelling-place hereafter, at least he shall be able here to dwell with me, in the city that hath his own foundations.

MUSIC.

When sunset faded in the west,
And twilight whispered, "Here is rest,"
A sweet bird sent its silver song
To charm my dreams the whole night long!

WILLIAM BRUNTON.

WHAT WILL REMAIN?

IF BIBLICAL CRITICISM AND SCIENTIFIC INQUIRY SHALL OVERTHROW THE CURRENT THEOLOGY OF CHRISTENDOM, WILL THE FOUNDATIONS OF RELIGION BE DESTROYED?

What is there in Christianity that makes it so transcendently important? We need not search long for a reply. What we require is the satisfaction of our moral and spiritual natures. This includes the experience of a good conscience, the environment of a morally sound and spiritually educated community, and an assurance of a blessed immortality. If conscience is no longer to rule, if her peculiar satisfaction is no longer to be enjoyed, if the distinctions between right and wrong are to be obliterated, if all that has been gained in civilization by slow, painful processes is to be lost, if a belief in immortality and future blessedness is to be surrendered, what a spiritual desolation is open to view!

But suppose surrender involves the loss of none of these,—suppose conscience will yet rule, suppose right will still be better than wrong, suppose civilization will lose nothing of what has been gained, suppose immortality and blessedness and a future life are as secure as before,—would not the situation have more of hope and confidence than our imagination may have pictured? If assurance could be had that the essential things will remain, that strife will cease, and that men will return to the pursuits of gentle peace and brotherhood, then perhaps we might be willing to consider a proposition to revise our theological creed, and to readjust our ideas on points now shown to be of minor import.

Why do men hold to the theological doctrines of the past, and love them? The doctrine of the fall of man, if dear to any heart, is dear simply because of its supposed necessary connection with a scheme that promises future blessedness. True, we have revered it. We have connected it with all that we have held sacred; but, if its abandonment is attended with no evil consequences save the mental struggle it might occasion, we might be willing to say farewell to it. The same is true of the miraculous birth of Jesus. Our interest in that doctrine is wholly due to the supposition that such a birth was necessary to the perfecting of the scheme upon which our present experiences and our hopes for the future are based. Even so central a doctrine as that of the atonement is of value to us only because we have regarded it as a means to a much desired end. If it shall appear to our satisfaction to be unessential, its surrender would not be a serious loss. The physical resurrection of Jesus is only of value on the supposition that it is essential to salvation.

It may be said that such concessions would be fatal. That the terms do sound harsh and cruel to some must be admitted. But on the supposition that the surrender of these cherished doctrines were made, and we, like Adam and Eve, driven from the paradise of our Christian security and hope, were compelled to go forth into the world, let us look about, and see what, if anything, would remain.

Many things would remain. Really, would any of the most important and vital things be destroyed? Let us see.

Human society would remain. We should still pursue the daily routine of life. We should still care for present interests, "buy and sell and get gain," provide food, clothing, shelter, for our wives and little ones, and means of education for our children, just as before. Public business would go on, public schools continue, legislatures meet, courts sit, laws would be enforced, and law-breakers sent to prison or to the gallows. The proposition to abolish belief in a supernatural revelation, supernaturally attested, is one thing. A proposition to disband human society is quite another. "Whatsoever ye would that men should do unto you, do ye even so to them," would remain the Golden Rule for the regulation of human conduct.

The problem of *human destiny* would remain. That to some it would appear to be rendered more difficult of solution is true; but it would still be here. The final answer to that problem might not greatly differ, if it differed at all, from that at present accepted. Certain forms of proof, or supposed proof, of a doctrine may fail, while the doctrine itself may not be overthrown. For example, that which we hitherto have relied upon as proof of a state of future blessedness, and as the finger-post

pointing the way to it, may prove to be insufficient; but, nevertheless, the doctrine may be true. If the old evidence becomes worthless, the opportunity remains to present other testimony, which, while it may not be quite so direct, may, nevertheless, be quite as assuring, and have besides the merit of invulnerability. We say again that the question of human destiny would still be with us. Men would continue to ask, "If a man die, shall he live again?" They would indulge a great hope, as did enlightened minds among pagan nations before Christianity came. So long as the doctrine of immortality is not positively proven false, men will entertain the hope of its truth. The overthrow of the orthodox idea of Christianity does not prove atheism. It simply remands the inquiry regarding religious doctrines back to its status previous to the emergence of Christianity. Practically, not so far back as that, inasmuch as by the enlightenment, brought in by Christianity, we are far better able to deal with such a question.

We should continue to have a standard of *authority*. Hitherto a supernatural revelation has been that standard. In the supposed change which we are discussing the standard would be the inerrancy of the human reason. At once we hear the exclamation, "How impotent a guide is human reason!" But you will have judged too quickly. In some departments of knowledge its absolute inerrancy will at once be admitted. Take the subject of pure mathematics for illustration. Is not human reason absolutely correct in that sphere, and do we not know that it is? And would all the revelations heaven could give move us one jot to deny what mathematically is proven? The sum of the angles of a triangle are equal to two right angles. Are we not absolutely sure of that? The square on the hypothenuse of a right-angled triangle is equal to the sum of the squares on the other two sides. Is any one found denying that? Could a revelation add anything to its certainty? Could a revelation declaring that it is false overthrow our conviction of its truth? In such a sphere human reason is unerring: the result of its action is invested with the quality of absolute certainty.

Take the fundamental propositions of logic for another illustration. "Whatever is, is equal to itself"; "a thing must either be or not be"; "a thing cannot both be and not be at the same time." Can there be any doubt about the truthfulness of such propositions? Our whole mental constitution would have to be reconstructed before we could doubt these axiomatic truths. Kant, the great German philosopher, declares that metaphysics is capable of establishment on principles just as obvious, just as unerring, just as necessarily true, as those of mathematics and of logic. True, he will not affirm this of the speculative reason, because a great many things enter into a train of reasoning which give occasion for errors, just as a problem in mathematics may, in the course of its solution, admit errors which vitiate the conclusion. But what he styles the practical reason, the institutional power of the human mind, lays down principles in the realms of pure thought which are just as certain as mathematical or logical axioms. There is nothing of vital importance to the welfare of mankind which may not be brought at last to the judgment of this unerring faculty.

Some of the greatest minds of the English race and of the English church have affirmed again and again that all revelation must be judged by human reason. It is not meant by this that prejudice does not obscure and warp judgment, or that reason's dictum is to be accepted on every question that may be presented, because some are matters of speculation only, about which errors may be made.

The *Scriptures* will remain to us in essentially their present form. They will remain to utter their truths just as they have for centuries. Whatever change may take place will be in our opinions as to the origin of these Scriptures, the mode of their composition, and the kind of reverence we shall bestow upon them. They may not be regarded as of miraculous origin or supernatural authority. They may not be considered as divinely inspired in the old miraculous sense. But is not truth true, even if it be not supernaturally imparted? Can we not know that some things are true, even if not made the subject of a special revelation? We have esteemed the Bible, because we have regarded it as God's own word. We have marvelled at its goodness and rejoiced in its wisdom. Because of its

tenderness and sympathy and its wealth of knowledge, we have thought better of a God who could reveal such sublime truths to man. But suppose, on the other hand, that God has never visibly nor specially exerted himself in dictating a book, that his activity in this matter has never been greater than it now is, nor of a different kind. Suppose the human mind, working on themes so transcendent, has produced what we esteem to be worthy of God, does not this create great hope of man and his divine possibilities? If men could produce the Bible, is the race so badly off? As history, as poetry, as philosophy, as a code of morals, as an inspiration to an exalted religious life, the Bible is not only invaluable, but is an exhibition of the power of the human mind that suggests man's near relationship with the divine. The Bible, indeed, is a book, not of less value than we have been accustomed to believe, but of far greater value than one with orthodox presuppositions can discern. It may fail to prove certain statements, which, relying upon its testimony, we have hitherto regarded as historical; but there are many things which its testimony does so firmly establish that no serious question of their truthfulness will ever be raised. The truths of the Bible are no less true, though they were discerned, and expressed in writing, by men.

Jesus Christ will remain to us, and he will be as ever the captain of our salvation. No one doubts the historical reality of Jesus of Nazareth. He may not have been born of a virgin, he may not have worked miracles nor fulfilled prophecy, he may not have risen from the dead; but nevertheless he remains the spiritual head of the race. He knew the pathway of life as no one else has known it. His feet travelled with eager haste along this pathway, and his encouraging voice and illumined soul call to all men to follow him, and to share with him its blessedness. If God has revealed himself in nature, why may he not reveal himself in man?

There is a *pathway of life*, and men have found it. Jesus found it. Its savingness (and it *is* a way of salvation) depends not on Jesus' supposed divinity nor upon any alleged supernatural revelation, but on the very nature of the way itself.

"Walk in this way, and thou shalt own
Thy darkness passed away."

We revere and all but worship other men for what they were and for what they have done for humanity. May we not continue to adore the person and obey the precepts of him who has done so transcendently much more for us than any other benefactor? In this view there is just as great assurance of a blessed immortality as in the old, while our conception of the character of Christ and the future life is brought more into harmony with the demands of enlightened thought.

One thing more will remain, and that is *experience*. We shall still know that right is better than wrong. Conscience will work just as truly and steadily as before. Of the truth of the pronouncements of human nature we can always assure ourselves. Experience demonstrates them. We shall still have the fellowship of kindred minds, —minds that share the same passion for righteousness which burns with undying ardor in our own souls. We shall still hope and believe that "God is not far from any one of us," the great central sun of righteousness, of whose fellowship we shall assure our hearts continually.

Having now passed in review some of the things that remain, nothing is left but to consider in a word or two the advantages of the new way over the old.

It would be a welcome relief to many persons not to be required to believe longer in some of the things related in the Bible. The account of the creation is a sore trial to enlightened minds. They know it is not true to fact; yet they know not how to save anything out of the wreck, if they let one plank go. The character of Jehovah, as revealed in the Old Testament, is a trial to Christians who have really considered it. How many innocents were ordered slain by him, and others subjected to abominable abuses! If we could be excused from having to believe that the sun and moon stood still, that the shadow went back on the dial, that a man lived three days in the belly of a whale, that Samson performed the legendary and mythical exploits ascribed to him, it seems that there would be few who would not rejoice. If we could be permitted to disbelieve that there were

devils that possessed men, that supernatural horrors attended the death of a man on Calvary, that the bodies of saints arose and came into the city, that the pocket handkerchiefs of an apostle cured the sick upon whom they were laid, would it not be relief to a sadly overtaxed credulity?

If we could free our minds from the supposed necessity of holding views regarding Deity that reduce him to the proportions of a despot of the Oriental type, who administers the affairs of the world as did Darius those of the Persian Empire, who makes an unalterable decree, and then, to save his reputation for consistency, devises a scheme whereby he can save both the letter of his law and the victims of it,—I say, if we could lay aside any necessity for believing in this unutterable pettiness and folly and barbarism, surely all might rejoice.

Thus, as the result of our inquiry, we seem to find many strong reasons for believing, and believing confidently, that nothing connected with religion or the Bible will be swept away by the Biblical criticism and scientific inquiry of our time except those things which have really been a burden and a hindrance, and that everything which is true and vital to religion or permanently helpful to men will remain, and remain in a form to be more unencumbered and more effective than the past has known.

An Orthodox Inquirer.

SERVICE THE LAW OF LIFE.

Institutions are organized activities. They substitute order, system, regularity, for disorder, confusion, caprice. The key to institutional life is intelligent co-operation. The individual loses his little life in the larger life of the community. Let him try to save it, and disaster follows disaster in quick succession.

The organic starting-point of co-operative life is the family. Its ultimate principle is the divine passion that we call love, with whose benign radiance painters glorify the brow of motherhood. But no canvas ever reflected the ineffable tenderness that beamed above your cradle and mine. Where in that life of devotion was a line of selfishness? When did your mother or mine ever save her energies, limit her solicitude, dole out her affection in stinted measure? Women who calculatingly set personal ease and luxurious comfort over against the wearing duties involved in maternity, and consign their children to the custody and pupilage of menials, may save themselves from cares that wear and burdens that oppress; but they lose the transfiguring glory of motherhood. The magnetic needle has its variation. The equinoxes retreat from their stations in the sky. The solid earth loses its stability sometimes, and shakes convulsively. But the true maternal instinct has no variation, no precession, no unsteadiness. A few hours of toil a week would suffice to meet the physical wants of the father. Why does he labor from dawn till dusk through the weary year, and sing as he walks through the tiresome round of duty? It is his vicarious life that entitles him to the crown that dignifies fatherhood. He lives in the young life of childhood that gladdens his hearth. He freely loses self to find it again. His experience defies time by springing up again in the new generation. Unhappy is the child that dwells alone in the home. You have seen the spoiled darling of doting parents. How selfish and exacting he is! He must learn the hard lesson of life by a bitter discipline after he has passed the threshold of his home. Living is giving, not appropriating. It is scattering, not storing. It is the outgoing, not the incoming will. To the degree that he saves he loses, and to the degree that he loses he saves.

If you would see the world of spiritual interaction and development epitomized, watch the helpfulness, the mutual concessions, the surrender of child-life in the orderly home. It is not strange that the observant and reflective philosopher declares the family to be the starting-point of organized educational effort.

As the child moves from the dependence of family life to the field in which he is to become an independent producer, he finds the same inevitable law pursuing him. The fundamental idea of all the vocations is service. The husbandman is a worker with God. The divine potencies fill the world of nature, but the human energy must meet them. Scant activity brings scant return. Whoever holds back his

effort fails to touch nature at the stimulating point. With what patient industry the farmer turns the furrow, mellows the rough surface, freely scatters the precious seed, cultivates again and again, co-operates with the physical universe, with sun and air and cloud, and the earth instinct with energy beneath his feet. Men sometimes call the farmer's life solitary. What a purblind soul he is who utters such a manifest absurdity! He is marshalling the hosts of the universe. Myriad toilers are about him.

"Every clod feels a stir of might,
An impulse within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."

Into this great workshop he steps, and joins the busy throng. He does not look within to follow preference and caprice: he looks without, and questions Nature to find her royal wishes. "Turn the furrow," says the earth. "Bury me," calls the seed. "Till me," commands the willing field. "Garner me," whispers the golden grain, sleepily nodding on the stem. Obedient to these peremptory voices, the thrifty husbandman hurries hither and thither; and, when the winter blasts are roaring across the deserted plains, the hungry feed luxuriously upon the fruit of his labor.

The mechanic is in demand in proportion to the fidelity of his service. If he keeps self before his eye, his career is short. Think through the list of artisans with whom you are acquainted. Who gets the contracts without competition? It is he whose houses do not shake in the gale, whose doors do not sag, whose windows do not rattle, whose paint does not scale, nor ceilings drop. It is he who puts his sturdy self into his structures, and they resist the assaults of time and the destructive elements because he does not save his effort nor his material. You know that the unseen is as good as the seen.

Who is the merchant that loses his life? It is he who puts the large apples at the top of the barrel and the beautiful berries at the top of the box. He may have a short season of prosperity. Like the seed in the parable of the sower, he springs up quickly, because he has no deepness of earth; but, when the sun is up, and the testing time comes, he withers away, and dies. He has tried to save his life by securing large prices for inferior goods. He is unwilling to obey the law of equivalents, and the currents of trade do not flow by his door. They seek other channels. The successful merchant is the man who has succeeded in inducing people to believe that he can serve them better than his neighbors. When tradesmen recognize more fully the fact that this idea of service is the organizing idea of modern life, more than five or six per cent. of them will escape the bankrupt courts. There are manufacturers before whose trade-mark the doors of commerce swing as if by magic. They have found their lives by losing them. Their products are in every market. They know no competition. How they shame the dishonest fools who think to reconstruct the universe by playing that action and reaction are not equal and opposite in direction!

I am aware that the public is often deceived. The sudden success of the quack sometimes disheartens the honest practitioner. When the devil would deceive, he doesn't expose the hoof and tail. He steals the livery of heaven, and appears as a benefactor,—a servant of the masses. This fact serves rather to intensify the truth that I am illustrating than to disprove it, and time tries all things whether they be good or evil.

Did you ever stop to reflect upon the principle that lurks beneath the surface of things in that modern miracle, the railroad? A trans-continental train on one of the great trunk lines is a scene of splendor that rivals the palaces of the Arabian Nights' entertainments. The coaches are furnished with resplendent mirrors and superbly polished woods of the rarest and most expensive character. Every device that comfort can suggest or ingenuity imagine is freely supplied. The sense of beauty is awakened wherever the eye may turn. Even the laboring locomotive glistens in its decoration of shining brass and nickel, and the employees are models of neatness in attire and courtesy in manners. Combined with the luxurious appointments for comfort and beauty is the sense of almost absolute security. The coaches are models of strength. Every wheel is frequently tested to discover any hidden flaw. The rails are of toughest steel, in which tenacity and

elasticity unite at the point of greatest efficiency. The road-bed is as smooth as a marble floor, and as solid as the granite hills. The fierce steed that dashes away with the shining carriages is the product of more than a half-century of experiment and evolution. The electric head-light converts night into day; and the vigilant air-brake awaits the signal to grapple with the whirling truck in its mad flight, and rob it of its motion in a dozen pulse-beats. Vigilant train despatchers clear the track, road-walkers scrutinize every joint; and under the watchful eyes of a hundred expert operatives you dash across the continent at lightning speed, almost unconscious of motion, and as secure as if sheltered in the safe walls of home. No wonder that the stock of such a road stands at the head of the dividend-paying corporations. They have learned the great lesson of serving. They do not save in scanty expenditure to lose in the frightful casualty. They lose in prodigal outlay to save in certain security and consequent patronage.

You may say that the managers of such a road have never dreamed that they were superbly illustrating the principle that Jesus of Nazareth threw into the civilization of the world, the principle of service. It matters nothing that they are unconscious of the sublime idea. It is there; and, whether they will or not, it is the price that they must pay for what men call success. You answer that a few directors roll in wealth; but how can the luxury of a few be an equivalent for the gracious service which they render to the hundreds of thousands that crowd their trains, and give in return the merest pittance as a compensation! They are under the dominion of the beneficent law that has seized the modern world, —the law of service,—and they cannot escape it if they would succeed. That the few may live in kings' houses, dine sumptuously every day, wear fine apparel, hang the triumphs of art on their walls, they must return ten thousand fold to the masses who dwell in cottages, eat coarse fare, clothe themselves in homespun, and cannot tell a Rubens or a Raphael from a chromo.

Look at the inventor, whose cunning brain has found the mysterious word of command at whose utterance the lightning, that wild "savage of the skies," becomes the patient servant of the race! A few short years ago man shrank affrighted from the dreadful presence that touched only to destroy. But Franklin, Morse, Edison, have deprived him of his terrors; and now he is the patient and tireless servant. He runs upon our errands, draws our carriages, kneels beside the timid girl to work her sewing-machine, shines in the arc or incandescent lamp, performs a thousand other menial offices, and yet stands waiting patiently for further commands. The inventor marshals the forces of nature, and they lift the heavy burdens from the tired hands of man. They sow his fields, reap his harvests, grind his corn, weave his fabrics, transport him across continents and seas, warm his houses, lay the thought and action of the world before his eye in the daily paper, extend his office or fireside to a county or State with the telephone, and to the world with the telegraph, record his spoken voice in the delicate foil of the phonograph and repeat it at his pleasure, beautify his home,—in short, call to his side, at his word of command, the million-handed giant that we call the industrial world. What superb service! What a magnificent achievement! To multiply the thought of a single mind by the number that measures the populations of continents! And his return, whatever of wealth it may comprise, is shelter and sustenance, when looked upon from its material side. On the spiritual side it is an immortality in the thought of the race, and a presence in its activity that laughs at what men have called the "dateless night of death."

Further illustration may well be spared. The institution which we call the vocations has the same underlying principle that Jesus of Nazareth came to proclaim,—the principle of service. I do not mean that it is in the consciousness of men always. But it must be the working principle, whether we will or not.

If we turn to the third great institution, the State, what shall we find? We recognize at the earliest stage of our investigation that we are clearly within the realm of spiritual life. The materialist may deny the presence of reason in the physical universe, but he will not have the hardihood to deny it here. The thoughtful student cannot fail to find that history is a rational

process. It is the vast theatre on whose mighty stage the world-spirit is struggling to unfold itself. The essence of spirit is freedom; and the forward movements of history are the progress of the consciousness of this essential nature, and its objectification under the forms of reality. Moved by a common impulse, men have endeavored to set up outside of themselves an authority which should save them from their own caprice and wilfulness, and introduce regularity and conformity to common standards. It was an unconscious or semi-conscious effort to make reason dominant in the affairs of tribal or national life, and was the primitive State. How soon the passion for power on one side and the servile worship of authority on the other introduced the race to its long and dismal centuries of sorrow and suffering! The State, as represented by the ruling power, was elevated by the unthinking masses to a plane as far above the region of responsibility as that occupied by the laws of nature. The tyranny of kings, the oppression of a cruel aristocracy, the pitiful sufferings of the millions, have been the pathetic theme of history. But above the dreary plains of time there have arisen "world-historical individuals," as Hegel calls them, the heroes of the race, who seized the wills of men, and embodied, unconsciously, the higher reason. "They saw what was ripe for development"; and, though they were Alexanders, Cæsars, or Napoleons, they brought a wider freedom to men. And so the State idea grew larger. Beyond the plateaus of Asia, where only one was free, it grew to the isles of Greece and the Italian peninsula, where the few were free; and transition followed transition, until Jesus Christ threw into the crucible of time, where political ideas were acting and interacting, the final element,—the transmuting reagent of love. The State is not for the one nor for the few. It is for all; for God is the common father, and all the suffering, toiling sons of men are brothers.

The song which the angels sang at the advent rings through the political creeds of men. The tyrant who has tried to save his selfish life shall lose it. The titled and privileged few who have hedged themselves about with prerogative have heard the footsteps of the Son of Man walking down the centuries.

The State idea widens into the Republic, and the brotherhood of man is at last in the consciousness of the race. Henceforward all movements are toward this supreme conception.

The idea is clear in the mind of the modern hero, and is reaching down to the millions. The authority which the early races embodied in the individual despot, and bowed before in adoration, has come back to its primal source,—the individual man. The State is my rational will regnant among men. My freedom is conditioned upon "my recognizing, believing in, and willing what is common to the whole." Strange paradox! I am free through serving.

J. W. Cook.

Normal, Ill.

THEBES AND BAALBEC.

"My words shall not pass away."

If material greatness, if magnitude and massiveness of temples, with the accompaniments of elaborate ritual and service, could keep a faith alive, surely some of the ancient religions would have been immortal. Thebes still exhibits majestic fragments of the shell of Egypt's once mighty faith. On approaching the site of the ancient city, the horizon is filled with a wilderness of portals, propylons, massive walls and columns, some of them erected before Abraham went down into Egypt, the rest of them built before the Greek and Roman nations were born. Old Thebes was so vast that its site is now divided into three separate localities, a temple or group of temples being the nucleus of each. In one place we see the remains of the once elegant temple of Rameses the Great, a gigantic statue of the builder, fifty-four feet in height, and cut from a single block of granite, lying prostrate and broken in the temple court. Near by are the sitting Colossi, one of which was known as the vocal Memnon, hoary and cracked with age.

At Luxor, another of the three localities mentioned, which is the market town of the section embraced by ancient Thebes, and where the traveller stops, is another great temple. It was built from 1600 to 1400 B.C. Though ruins are mingled in splendid confusion, many parts are still erect and com-

paratively perfect. The colonnades, entablatures, walls, and, in part, the roof, in their massive strength, have for more than three thousand years withstood the attacks of time and of man. An obelisk stands alone, its companion having been removed to Paris.

After having been filled with wonder by the evidences of grandeur, not wholly departed, of this temple, we find that it is only the approach to a structure greater than it. A mile away is Karnac, exponent of Egyptian power and of Theban glory. The road between the two temples is known as the "Avenue of Sphinxes," because at regular intervals both sides of the entire way were lined with colossal sphinxes, of which there were several hundred. At one end of the way they are covered deep with the débris of ages. At the other end the heads are all broken off; but the pedestals of many have been undisturbed since before the time Pharaoh oppressed Israel. In ancient times there were several other avenues similar to this. No words can fitly describe the temple into which it leads. The propylon is nearly 400 feet in breadth and 150 in height. The vast court into which one enters seems to be a forest of columns, 36 feet in circumference and about 70 feet in height, surmounted by capitals of different patterns, and richly colored. One hundred and thirty-four of these columns are still standing in this court. Giant corridors run in every direction; court but leads into court; columns are everywhere. Here stands the largest obelisk known,—too large for the predatory nations of to-day to care to move. Yet it was quarried, transported a hundred or more miles, and set up where it now stands in the short period of seven months; and this, too, under a queen. There were women of energy even in those days. It would be an almost endless task to specify all the wonders of this marvellous pile. This temple, or group of temples,—but all parts of the same design,—is a mile and three-quarters in circumference, the walls, in part still standing, 80 feet high and 25 feet thick. So vast are the ruins that we rode on donkeys from one part to another. Hieroglyphics cover everything,—walls, columns, portals, ceilings. It is no wonder that we have a detailed account of many periods of Egyptian history; and it is no wonder that, when all these structures were in their prime and perfect, their fame spread over the ancient world, and were celebrated even in Homer's song.

Different, and in some respects more wonderful, are the ruins at Baalbec, Syria,—the relics of another faith. They cover a space a thousand feet long by half as many feet wide. Their most remarkable feature is the wall called Cyclopean, from the three great stones which form a part of it. On account of them the entire temple was called Trilithon. One stone is 63 feet, another 63½, and the third 64 feet long. Each is 14 feet in height, and the same in thickness. Imagine these three stones extending two-thirds of the length of an ordinary city square, and some conception will be formed of their size. They are the largest stones ever used in architecture. They are furthermore twenty feet above the ground; and scientists have been puzzled as to how they were moved and raised to their present position. In the quarry half a mile away is another giant, 72 feet long, 18 feet high, and the same in thickness, not wholly cut away at the base from its primeval bed, but existing now, we are told, as it was left by the workmen four thousand years ago. It would require a two thousand horse-power machine to move it; and, though that power could now be furnished, it could not readily be applied.

Of the ruins both in Egypt and Syria the wonder is that so much still remains. The original temples were so vast that hordes of destructive conquerors from Persians to Moslems have not been able to wholly cast them down. They have been turned into fortresses, stables, warehouses, homes for wandering tribes. Christian churches and Mohammedan mosques have been erected within their precincts. Their material has been taken for other structures. Those in Egypt have for centuries been annually submerged in part by the overflow of the Nile. And still they stand unshorn of much of their grandeur, their inner chambers and holy places tenanted by bats and owls.

When those ancient peoples sought to perpetuate their faith, they trusted not to means frail or fleeting. They said: Let us rear mighty structures which will defy the assaults of time. Let us adorn them with beauty, and place with them a hierarchy of

priests that shall be sacred and perpetual, then shall our faith endure! So they took the very heart out of the hills and mountains, trying to transpose their everlastingness. Their handiwork was such as could come forth only in a powerful and intelligent age. They trusted not anything so frail as a book, and would have scouted the idea of trusting to the living word. Yet, as I looked upon those imposing ruins, again and again came to mind the saying of the Master,—*My words shall not pass away.* Better than mighty walls are words which find hearts and minds to harbor them, tongues and lives to give them expression. While columns and walls were falling, the *words* of the Sermon on the Mount, of the Golden Rule, of the Parables and the Lord's Prayer, were ever flying on, circling the globe with link after link of the chain of truth, meeting the needs of souls hungering and thirsting after righteousness. Words of truth and love, not walls, contain the spirit of the Most High, which alone gives immortality. The words of the moral law, of the beauty of holiness, of aspiration and love, are the spirit and life to which the most vast and glorious of temples can, at the best, be only the body. Without the spirit the body is dead, and goes back to nature whence it came. But the living spirit builds anew its home age after age, where it abides, and whence it goes forth to save and to bless. And through it alone at length will come the city of God, the structure not made with hands, transforming those within it into the sons of God.

T. G. Milsted.

JOHN CORDNER.

For more than forty years the name of Rev. John Cordner has been well known among American Unitarians. His death at his home in Boston on June 22 has brought sorrow to a wide circle of friends in Boston and vicinity, New Orleans, Canada, and on the other side of the ocean. We condense the following information regarding his life from an article signed "W. N. E." in the *Christian Register.*

He was born in the town of Newry, in Ireland, in the year 1818, and came to America in 1843 in answer to a call extended to him by the Unitarian Society which was then just trying to establish itself in Montreal, Canada. He preached his first sermon in Montreal in the lower story of a dwelling-house, which had been fitted up as a small audience-room. The prospect of the permanent settlement of a Unitarian minister in the city aroused much feeling and very bitter opposition; and a less courageous man would have abandoned the post for one beset with fewer difficulties. The most violent attacks were made upon him in both pulpit and press; but his bravery, his eloquence, his learning, and his noble Christian spirit and bearing soon convinced his opponents that they had to deal with a man of more than ordinary elevation and force of character.

In the early summer of 1844 he made his first visit to the United States, finding in Boston the most cordial recognition, and receiving pledges of aid for his struggling society in its proposed enterprise of building a church edifice. This edifice was completed in May, 1845. Dr. Ezra S. Gannett of Boston preached the dedication sermon.

From the first Mr. Cordner was not only faithful and active in his own society as a preacher and a pastor, but he at once began to make his influence felt outside in the social, moral, and philanthropic interests of Montreal. Every effort for the amelioration of the condition of the people, for the advancement of education, and for the improvement of the public charities, found in him an earnest advocate. The cause of the Negro was dear to his heart, and most determined and eloquent were his appeals on behalf of freedom in its widest sense. On one important occasion, in recognition of his eminent service to their cause, the colored people of Montreal presented to him a handsome Bible, accompanied by a touching address.

In 1852 Mr. Cordner married the daughter of Rev. Dr. Francis Parkman of Boston, who was not only a most efficient helper of her husband, but made his home a centre of wide social influence.

The Unitarian Society prospered so well that by 1858 it was necessary to build a new church.

After the close of the Civil War Mr. Cordner spent a time in New Orleans, doing valuable service to the Unitarian cause and to humanity in that city. In 1870 the

honorary degree of LL.D. was conferred upon him by McGill University. After his long term of arduous service in Montreal had begun to tell seriously upon his health, his work was divided for a time with an assistant, then with a colleague. But in 1882 failure of strength compelled him to resign. He then took up his residence in Boston, where rest and change of climate brought back to him considerable of his former vigor, and he continued to do considerable work. Perhaps the most valuable service of his later years was that which he rendered to the Unitarian denomination by his active and successful efforts in raising the money for the erection of the Unitarian Building at 25 Beacon Street.

Possessed of a fine voice and a persuasive eloquence, his public utterances were always very effective; and he was gladly welcomed wherever he presented himself. His theology was that of Channing and Gannett. He was a man of great force of character, of steady persistence in duty, of devotion to principle. Most beloved and trusted by those who knew him best, he was esteemed by all who had any intercourse with him; and, as he has now passed from our earthly sight, we may say that a brave soldier of Christ and freedom has fallen.

SYLVAN STANLEY HUNTING.

Sixty years ago, could we have looked into a certain New Hampshire farm-house, a mile out of the little town of New London, we should have found a boy of eight helping his mother with her work. It was a large family, eleven children,—eight boys and three girls.

Stanley, the little boy in whom we are interested, is rather delicate, and, as he grows older, continues to assist in household work. Winters he goes to the district school, and later to the Baptist Academy in New London. At seventeen the studious boy has become a teacher. Meantime his quick, truth-loving mind has been studying the great problems of religion. He had been brought up a Baptist. At twelve years of age he was baptized, the ice having been broken for the ceremony. But his generous nature could not long brook the Calvinism of fifty years ago. He found himself sympathizing strongly with the Universalists, whose preachers he sometimes walked ten miles to hear. We can well believe that this kindly gospel of love took flame in his ardent soul. He was beginning to ask, "What shall my life-work be?" This gospel was the answer. Indeed, when we picture such a nature as Mr. Hunting at twenty must have had, and see it face to face with a broad and generous gospel in which it finds all the freshness of a new revelation, we can hardly conceive any other result than that he should become its preacher and prophet.

He went to Harvard University, where he prepared himself for his life-work. In 1852, at the age of twenty-six, he was ordained to the Unitarian ministry, becoming pastor of the Unitarian church in Brookfield, Mass. The delicate boy has become the strong and robust man. The farmer-boy has become one of the leaders in a New England village. It seems a little thing; but behind this achievement there are years of toil and self-sacrifice. There is the steady and persistent determination to make life worthy and great. There is the high task which the boy set for himself, there are the visions and the hopes which fancy painted, and there are the discouragements and hindrances which only the braver surmount. It was characteristic of the man that he went to Brookfield rather than to Dedham (to which latter place he had been called), not because it offered greater salary,—the salary was some $300 less,—but because it offered greater opportunity for work.

And now let me briefly summarize the years between that settlement in Brookfield and his death. Six years at Brookfield; three at Manchester, N.H.; two in Detroit; two in the army; seven at Quincy, Ill.; two as western secretary of the American Unitarian Association; seven at Davenport; and seven as pastor in Des Moines,—fill in the years until 1888. During the past five years, since 1888, he was active in mission work throughout Iowa. In 1892 he dedicated the church at Decorah, which his enthusiasm and earnestness brought forth. There, too, he ordained their minister, Mr. Pierce, Mrs. Pierce being ordained with him. Thus the field of his labors is steadily enlarged from the little New England village. First Manchester, then Detroit, then

after the war the West, with smaller cities, it is true, but with boundless opportunity to preach a gospel as yet unheard; and always, as at the first, it was this opportunity which he sought.

Three years after his settlement in Brookfield he married Miss Carrie Stowell. After a year and a half she passed out into the unseen, leaving a baby-boy but five months old. In November, 1858, he married Miss Maria Stevens. Of her he wrote in his journal: "When she became my wife, I entered upon a new life, better than I was prepared to appreciate. Quiet and calm, she forms a strange contrast to me in my bustle and restlessness."

As the result of his second marriage, he had several children. His home was always sacred to him, his wife and children were deeply loved.

If he could tell us to-day what he would care most to have remembered, I think it would be his service in the army. In his journal he says: "My life in the army was arduous and stirring, a part of the time, and a part of the time monotonous and lonely. I served one year in the field hospital of the First Division, Ninth Army Corps, in Virginia, where I think I did very good service." This modest estimate of his work finds ample justification in the private letters and public records of the time. Augustus Woodbury in his "History of the Ninth Army Corps" says, "Chaplain Hunting of the Twenty-seventh Michigan was always active, zealous, and efficient in the camp and field." Gen. Waite, one of the generals under whom he served, in a private letter written to Mr. Hunting in January, 1866, says: "I think you will agree with me that the task of the chaplain in the army is the most thankless of any. Everybody seems inclined to consider him a free horse. I have often thought, and feel now, that I would rather go through the hardships and dangers of a regimental office than perform the duties you did around the hospitals. I believe you had occasion to exercise more real courage and Christian fortitude than any of us. While other officers are rewarded by promotion, chaplains must be content with the consciousness of having done their duty, —a very desirable thing in itself, but it doesn't say much to the world." If other testimony were needed, we have this from a Detroit paper published toward the close of the war:—

"Chaplain S. S. Hunting is now in charge of the hospitals of the whole Ninth Corps. He has proved himself wonderfully efficient, devoted, and serviceable, and been rapidly promoted in this delicate service. The soldiers almost worship this good man; and he is so much engrossed in attending to their innumerable wants,—in cheering the convalescents, writing letters to their friends, providing supplies and consoling the dying (with the holy promises of religion), that he has no time for correspondence with his friends or with the press." How stirring must have been the days about this time this same newspaper clipping suggests, when it says that, before crossing the Rapidan, the Twenty-seventh Michigan (Mr. Hunting's regiment) was 1,200 strong, since which time it has lost seven officers killed and eight wounded and 600 men. Think of it! a few days of fighting, and half the regiment dead! And what did the chaplain do? He stanched the wounds of the fallen, and helped to bear them from the field. He bent above the dying, and took down their parting messages to family and friends. To him their valuables were committed, to him whitened lips whispered their last sad messages of love.

For three days and nights at the battle of the Wilderness he hardly rested. We cannot praise such a record. It is above praise. We can only say: Thanks, noble chaplain! Thanks to thee! Thanks for the lives you saved, for the comfort you bestowed, for the tidings you conveyed,—tidings they were which have made men better, women more consecrated, through all these years! Henceforth we shall remember thee not only as preacher and pastor, but shall give to thee in thought the nobler name of chaplain.

"Always active, zealous, and efficient in the camp and field," says the history. We may carry the words over into the years of ministry that followed. He would not have me say that he made no mistakes. He would rather say, Cherish my virtues, and profit by my mistakes. What these virtues were all who knew him intimately can testify. He was made on a large and generous plan. There was nothing small or mean about him. His mistakes were hardly

more than his virtues emphasized. They were born of excessive zeal for righteousness, never of malice or self-interest. Temperamentally impatient, still he could toil longer for a cause and wait longer for results than the most of us. Many illustrations of this might be given. I will cite only one. That shall be his work in connection with the church in Des Moines, which he established, and was pastor of for a number of years. Let me read you a few pages from his journal, written Feb. 3, 1887: "In the fall of 1880 I came to Des Moines from Davenport to take up a forlorn hope in the form of a small body of Unitarians in this city. $400 was all they could offer as a salary, and the State conference added $400 more. $800 as a salary! in a city where it cost us $1,500 or $2,000 to live. Well, I took up this job with a zeal that I never put into any other work, in a hall sixty by twenty feet, a small congregation indeed. But I induced every one to believe that we could succeed, and we pushed the enterprise. The society raised its $400, and then added a little more the second year. Then we began the church edifice. About $6,000 were raised in this city, and when we were through the American Unitarian Association had put in $4,000 more. Dec. 3, 1882, we dedicated a church,—a good building and a small congregation. We did good work three years; but then failure came among our best families, money grew scarce, families moved, the congregations became thinner, things dragged. They tried—some of the people—to make things meet; but I was not satisfied with the result, and in March, 1886, I resigned, and the church is really small and weak.

"I am not sorry I began here. It is admitted that no other minister in the West was ready to step in. I have made a great sacrifice, if seen from business point, but no sacrifice from the moral standpoint. I have preached temperance, righteousness, and judgment to come and now. We have had some cheerful times, and much to try my patience."

It takes a man of power in this Mammon-loving America of ours, working among liberals, to whom the old reasons for a church no longer appeal, and who have only just begun to appreciate the new reasons,—it takes a man of power, working under such conditions, to make a church. Mr. Hunting had that power; and this church building in Des Moines is the witness to it. He breathed into that little band of Unitarians which he gathered around him a spirit of loyalty to their church which discouragement has never daunted. This is success of the highest sort. His robust and manly teaching touched the springs of character. It did not entertain men simply for the hour. It planted truth and righteousness so deeply that the presence of these in the men and women whom he taught has become a daily joy. That is success, and success which only the noblest can win.

LEON A. HARVEY.

Des Moines, Ia.

TRUE PRAYER.

"Prayer is the soul's sincere desire."

But it is more than that. Prayer is not all petition; nor does the poet say or imply that it is. The motion of that hidden fire takes many forms.

Prayer is a desire. It is a longing. It is an aspiration. It is an outreaching. But it is more than that. It is also a listening. It is a recognition. It is a responding. It is a promise. It is an enlistment. It is an act of obedience. It is an effort to hear a Master's voice, to understand the message, and to win guidance and strength, that the attentive and loyal heart may obey it.

But now how small a part in all that is played by man's speculative understanding!

Prayer is not intellectual. It is not a form of inference. Logical processes come into true prayer commonly as an intrusion. They often do harm. They seldom do good. Prayer is a matter of the affections and of the volitions. And yet there is no thinking and no intellectual activity which does not rest on faith, and move because of the true prayer that underlies or leads it.

Trust is a form of prayer. Our reliance on nature, on our senses, on our intellectual processes, is but the manifestation of an affection our Maker made. Darwin and Huxley give us magnificent displays of an unspoiled faith. The prayer of the priest at the altar is seldom a true prayer. The petition or gratitude voiced in the words rarely agrees with the real feeling then

reigning in the speaker's heart. His voice says to Heaven, "Restrain those immoderate rains wherewith, for our sins, thou hast afflicted us"; but the desire then reigning in his heart is, "I wish we had a Prayer Book at which Science need not smile."

We need to remember that, while prayer is the soul's sincere desire, so every desire is a prayer. It reaches out beyond ourselves. It recognizes our investiture. It provokes reaction. The prayer God does answer is not that on the lips. The Lord looketh on the heart. And the prayer of this quick, eager, aspiring, self-reproaching heart is never stilled. Probably not one millionth part of any heart's real prayer is ever expressed in spoken words. Verbal prayers are commonly but our effort to hold up before our thought the ideal of what our devout desires ought to be. God can hear without words. He can see without light. Nor is there anything which he does not see, or hear, or feel.

If we shrink from saying that *all* desire or wish is prayer,—even unholy desire or the wish for forbidden things,—we cannot say less than that all *devout* desire is prayer, while the *truth* of the prayer depends wholly on the truth or sincerity or earnestness of the wish now moving that heart to look up. Think of those old Sioux chiefs, Wind-in-the-face and Rain-in-the-face. The white man had wronged their people. The warriors had retaliated. One of them was now in bonds. His brother came in to plead for his release. His plea was rejected. As he went out, he went up and *kissed his brother on the cheek.* He said nothing. Did he mean nothing? Did he go out without a mighty vow, and a purpose which a just God may have looked on as holy, though it was of such terrible intent? Did he pass a day or a night thereafter without the devout wish that the Good Spirit would so guide him that he should not only free his brother, but that he should also lift that white man's scalp?

Was this merely a longing for vengeance, an evil wish which divine wisdom should have defeated?

It was the utterance of the highest aspiration that savage soul now knew. It was the voice of a man ready to die in doing his duty. Here was a brother ready to die for his brother, a patriot willing to perish with his people.

His desire all through the diligent and crafty preparation of those following days, laying his plans, rallying his warriors, watching his foe, was in truth a true man's true prayer. He was asking for wisdom and for courage, that justice might be done on earth. And, if savage women watched Custer's slaughter, who shall declare their longing for success or their joy in victory to be aught but what it should have been?

True prayer, we may insist, is only that which conforms to the ideal of what prayer should be.

Yes; but prayer should be the earnest and sincere expression of the humblest gratitude, or of the holiest aspiration, or of the most loving and self-forgetful vow of devotion which any heart at any time can feel or make.

This means that an ignorant man must voice an ignorant man's devotion, and that savage peoples are moved of God to maintain the worship of the savage. The tortured captive at the stake indulges his own pride amid his torment. He there boasts of his people, and taunts his foe. He dies proudly content if his fortitude wins a grunt of approbation from the savage fiends dancing round him. His game of war may be more chivalrous and less brutal for him than my game of football is for me.

And so, when I look toward the worship of savages or of remote ages, I must not interpret it into terms of to-day, or think that it meant then what it would now mean to me.

Dare I challenge any people of two thousand years ago to set the worship of one of their cities alongside the worship of New York City to-day?

Show, for each city, the totality of the desire, gratitude, and purpose reigning in every heart; uncover the secrets of every soul, so that we could see as God sees all that passes or prevails in the place of worship, the home, the markets, the courts, and the street,—how much more *even* would be the average of the ancient city's life, how much less terrible the contrast between what is highest and what is lowest in Corinth than in Chicago!

Christ has lifted up an ideal that deepens man's guilt. God's grace struggles over the

mighty contract of redemption. It is not enough for us to be good Buddhists or Mohammedans or Mormons or Catholics or Protestants.

The prayer now rising from the heart of Felix Adler or Frances Willard may be no more true than that Millet's praying peasants know. Indeed, humanity moves at times, if not at all times, like an army marching up a mountain. It is most joyful yet most difficult for those in advance. It is easier to keep true the infrequent prayer of lower men than the constant aspiration of those lofty souls who are consumed with shame that they cannot at every moment keep glowing in their hearts the holy flame shown of Christ Jesus, whose hours of eclipse or self-reproach we are not permitted to see.

A true prayer may be thus for any individual a very simple thing,—wordless, unseen,

> "The upward glancing of an eye
> When none but God is near."

But true prayer, when we look at our modern civilization or see the march of the ages, and mean by true prayer humanity's worship attuned to sing true to an ever-growing science with an ever-rising ideal or standard of life,—is *that* a simple thing?

That prayer is not true, or not acceptable to God, or not for that person, time, or place what it ought to be, unless the accompanying theories or conceptions are true, or the ideals and affections are lofty and holy, who will be so absurd as to say?

And yet that any of our prayers are as good as they should be, or as true as they should be, those of any person, any people, or any book, who will pretend? Omit the grand poetic strain set by inspired genius in the seventeenth chapter of the Fourth Gospel, and how brief are the prayers of Christ Jesus! But did his prayer ever cease?

And whether my repetition of one of the prayers from our noble new service book be true prayer or idle prattling, what decides? Does it not depend on my being so grateful, so sorrowful, so humble, or so sincere that my heart is opened, and not merely my mind or my mouth?

But *was* the mind ever opened unless a more or less earnest desire, or the stress of some sore necessity, or some sweet solicitation from God in the guise of nature, or in the form of all-pervading "Spirit," went before, and undid the doors of the eternal mystery?

All science rests on faith. All thought does, however, unconsciously, take hold on God. The sweet consciousness of intercommunicating love is but one small part and accompaniment of man's never-ceasing and ever-improving prayer. For it is not by man's fitful and semi-conscious efforts, but by the ceaseless soliciting and omnipotent coercion of an all-surrounding love, that our humanity thus

> "Goes sounding on its dim and perilous way!"

HENRY C. BADGER.

Boston.

WHAT WE OWE TO CHRIST.

The followers of Comte are given to boasting of the efficacy of the Positivist religion in quickening the sensibilities of its votaries to human suffering, and in keeping them up to the mark of their political duty in opposing unjust wars. It is an important and suggestive claim that their system does more for mankind than the religion of Christ. Let us, then, briefly consider the benefits conferred by Christianity on the world. Anxious as I am to be fair and to avoid empty declamation, I admit that a great deal which has called itself Christianity during the last nineteen hundred years has been far from advantageous to the race. Christians have no right to take out all that is beautiful and beneficent in the history of their faith, and, ignoring the rest, to rear panegyrics on the partial representation. Christianity has for long periods been so steeped in superstition and servility—the bad priest has been so ready an instrument of the bad king—that the virtues of honesty and manliness have been sapped throughout vast populations. Nor can it be denied that atrocious cruelties and wrongs have been perpetrated in the name of Christ. But all this proves no more than that, in the case of Christianity as in other instances, the corruption of what is supremely good is sure to be extremely bad. When

the corn that makes a nation's bread becomes unwholesome, the mischief done is in proportion to the benefit derived from good corn; and, when the spiritual bread of life becomes poisonous, the result can be nothing else than the wide spreading of moral and mental death. What we can maintain is that, allowing for aberrations and degradations, the Christian era has been an advance and improvement upon the era that preceded it; that Christianity has conferred benefits of inestimable value in the past; and that, if the simple Christian gospel were accepted and worked out, the benefits of the past might be eclipsed and made insignificant by the benefits of the future.

Let us glance, then, in as practical and matter-of-fact a way as possible, at one or two of the salient characteristics, the dominant ideas, of the civilization that preceded the Christian. It is not so much by the absence of just views as to what was right that we are struck in the pagan world, as by the absence of any authoritative discrimination between the evil and the good, any prevalent and efficacious opinion that the good was to be done and the evil left undone. The law to which Paul alludes as written in the mind and heart of man and rendering him in all ages responsible to God was in existence, but in abeyance. There was no external code or document in which it was embodied, no approach to unanimity among the leaders of society as to its really being the law of God. An individual here and there—a Plato, a Cicero—might attain to marvellous clearness in the enunciation of the principles of justice and mercy, and might in their conduct be living epistles of them to all men. But these units were lost in the multitude. In that singularly interesting, eloquent, and instructive study of the life and times of Cicero which the late Mr. Anthony Trollope published, we have a vivid representation of the state of the Roman world,—vivid not from high-flown rhetoric, but from graphic presentation of decisive facts,—and no candid mind can fail to be impressed with the difference which nineteen centuries of Christianity have now effected. Cicero, if the view taken of him by Mr. Trollope is correct, was far in advance of his generation. He had discovered the "great secret which Christ afterwards taught"; and the rule which governed his life was, "I will do unto others as I would they should do unto me." But though, perhaps, the most persuasively eloquent man that ever lived, and though a personal acquaintance of Julius Cæsar and other leading men of his time, Cicero remained alone, or almost alone, and was utterly unable to stem the tide of corruption that raged and weltered around him. Even to him it never seems to have occurred that there was anything wrong in slavery. But he was not cruel; and even those of his contemporaries who were distinguished by many fine qualities could be inhumanly cruel. Cæsar was, for a pagan, a noble kind of man; and he has been actually praised for his clemency. But Cæsar did things, and that without in the slightest degree impairing the respect of his contemporaries, which, I venture to say, no potentate, were he Napoleon and Bismarck rolled into one, could do in the Christendom of to-day without being boycotted by civilized mankind, if not lynched outright. The men of Uxellodunum dared to defend their town against Cæsar. He had all their right hands struck off at the wrist, to announce the consequence of such a proceeding as the defence of "hearth and home." On one occasion he deliberately starved a townful of women to death. He kept the brave Vercingetorix six years in chains, and then had him strangled at his triumph. He sold such immense multitudes into slavery that, though deep in debt when he went to Gaul, he was able to lay out fabulous sums in bribing adherents. In all this he merely did what Romans in general would have done if they could. The ruling spirits of the period, such as Antony, had their assassins, who did their murders for them quite as a matter of regular occupation.

We have no evidence that Cæsar's cruelties administered the slightest shock to public sentiment. The amusements in which not only the rabble, but men and women of all classes, took delight were those in which gladiators fought with each other to the death, or hundreds of wretched beasts, lions or panthers, were slain by more wretched men. It was the understood and expected thing that the governor of a province should make himself rich by extorting the last farthing he could wring out of the natives. As we read of what was done, we are

amazed that mankind did not rise in one moment of paroxysmal fury, and annihilate their conquerors. The governor backed the tax-gatherer, and both played into the hand of the usurer. Brutus, one of the model characters of antiquity, the legendary notions of whom, handed down from age to age in popular tradition, suggested to Shakspere one of the noblest and gentlest of all his personages, lent money to harassed provincials at nearly 50 per cent. The wretched provincials betook themselves even to such a refuge as this to escape the all-grasping rapacity of their governors by offer of ready money; but the usurer's day of reckoning speedily came. Then the governor gave the usurer's agent a guard of soldiers, and the debtors had to pay with their money or their lives. Scaptius, a man whom the stoic Brutus employed as an agent, once shut up a company of men, with a view to extortion, and actually starved five of them to death. Had they been Roman citizens, this might have been a serious matter; but man, as man, had no value.

The religion of Christ has not as yet completely changed all this; but it has made mankind ashamed of such a state of things. Though priests and kings might combine to disguise the nature of Christianity, though architects of dogma might wall with sevenfold adamant its wells of salvation, yet the fact remains imperishably emblazoned on the New Testament that Jesus Christ was a poor man, and that he came to seek and save those who had no other helpers. It will be said that we have our wars as the Romans had, and that, until within a few years, Indian tax-gatherers, in British pay, have exercised severities in raising the land tax not much less shocking than those of the Roman tax-gatherer. But even these who take pride in the extension of our empire declare that they do so because English rule is beneficial to the vanquished. If this is not their true motive, it is their only *ostensible* motive. The idea that we have duties to all mankind, that all mankind are our brothers, that the spirit and essence of Christ's religion is love to God manifested in and tested by love to man, is familiar in all lands where the New Testament is honored and read.

It is now practically impossible that any man who lives wholly for himself, whose grand motive in life is selfishness, should be unaware that he is living in direct opposition to the precepts of Christ. Some one who is versed in the cant of that atheism which understands and appropriates just enough of Christianity to mistake its real meaning and true life may object that Christianity, enjoining, as it certainly does, supreme regard to the salvation of a man's soul, is therefore based on selfishness. But what is Christian salvation? It is salvation *from* selfishness, and from all the evil passions which follow in the wake of selfishness: it is preparation of heart and soul, of mind and body, for the work of promoting God's glory through and in the virtue and happiness of mankind. Christian salvation means life like Christ, life *in* Christ; and such life cannot be selfish unless Christ was not a true lover of mankind. Practically, also, it will be found—and I particularly ask workingmen to consider this fact—that Christianity is at the root of ninety-nine out of a hundred of those philanthropic institutions which are the glory of our civilization. Every Christian church, moreover, is an agency to promote temperance and all other wholesome virtues, and to diffuse happiness within its sphere of influence. Last of all, it will be found, if any one takes the care to look, that those newspapers which have not scrupled to identify themselves with the Christianity of the nation, which have not ignored religion as one grand element in the nation's life, have, on the whole, been on the side of social and political reform, and have been friends to the people.

S. Fletcher Williams.

Hackney, London, Eng.

BEAUTY: ITS RELATION TO LIFE AND RELIGION.

I.

Human history is replete with the counterplays and frictions of two classes of people. The class whose bent is on the side of utility, and the class whose bent is on the side of beauty,—these have flung, lo! many ages, their contemptuous phrases at one another. In unappreciative and unsympathetic spirit they keep up an irritation in

the home, the State, the Church. The utility class looks upon the world of nature as the carpenter looks upon his tool-chest,—its sole interest to him is that it contains the instruments—saws, chisels, planes, *et al.*—with which the owner can make things for practical use. This class values the forest, because it can be burned to furnish heat, to bake bread, or mayhap because it is a good place to hunt innocent pigeons and squirrels. The mountain interests them; for it is a beautiful gift of nature for sheep-grazing or mining purposes. The stream attracts their attention, because it will turn a water-wheel. The waving grain-fields and the rich green pasture lands are good to look upon. They bespeak a full crop, a big fall trade. They may even show an upward interest in the moon and the clouds; for they discern in them the signs whether the weather shall be fair or foul.

Now look through the eyes of the other class, those who have the æsthetic sense. They go into the forest never thinking of cord-wood or house-building. They are lost in the sentiment that makes poetry and worship,—the sentiment that wrote Bryant's "God's First Temples," that inspired Shelley's ineffable songs of a world-soul, or Wordsworth's myriad voices of a spiritualized nature-worship. Nothing is seen or heard but witnesses of the perfect beauty. The grandeur and the strength of the forest oaks, the grace and the sweetness of the flowers, are emanations and tokens of the unseen. So, also, for this class the sight of the onward-flowing stream raises no images of water-wheels and flour-mills. It is an enchanting reflector of trees and mossy banks and the fretted heavens. The mountain has for them no sheep pasture nor iron ore. It excites only grand and reverent feeling. The changing forms and colors of the sky preach of the evanescent beauty of things and the eternal beauty of God.

"The heavens declare the glory of God,
And the firmament showeth the work of his hands.
Day unto day uttereth speech,
And night unto night showeth knowledge."

Happy he who has learned, as Wordsworth said he had learned, to see nature as a preacher: —

"I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

It is curious how the lover of the practical and the lover of the beautiful play off their tastes against one another. Truly, comic is much of our domestic life from the frequent jointure of the two as husband and wife. By some mysterious dispensation of Providence, men and women of the most opposite temperaments and tastes are ever taking one another for better or worse. But men are so prosaic anyway compared with the other sex! John is so dreadfully practical that the Muses and the Graces flee his presence, as kittens scamper at the appearance of a savage dog. While Jane, the dear partner of his life, is so provokingly fond of pretty things that the home is clamorous for good meals and mended garments. Let the croaking lord croak as he will of neglected duties and the need of sunlight, she will darken the windows with plants in winter, and make the yard a flower garden in the summer.

How provoking it is when John wants his dinner for Jane to fuss with that bric-á-brac! How inconsiderate in her to make another banner when he needs his coat mended and the buttons sewed on! Hasn't she banners enough? O vanity,—to keep on primping her hair, adjusting her hat and dress, after he's ready to start for the church or the theatre! Why does she want to gaze at pictures and fancy works and flowers, when there are so many useful things in the Agricultural and Machinery Buildings? Utility and beauty pulling in opposite directions furnish many a comic

subject for the caricaturist at the World's Fairs and many smaller expositions.

"Do you think your wife will make the depot in time for the train?" was asked a disgruntled husband. "Well, possibly so. It all depends on whether or not her eye catches sight of some pretty thing in the show windows."

But, after all that's said about the practical husband's irritation with his beauty-loving wife, he often secretly gets more satisfaction out of her taste for pretty things than he would proclaim on the house-top. Inwardly, he rejoices at her ingenious little schemes and devices for enshrining poverty with such settings that the poverty itself is changed into riches. With what magic she plays with the forms and colors and positions of things, so as to put the smile of grace and beauty on aspects of the home that else were forbidding and ugly! With a little drapery and ribbon she makes such attractive deceptions as to hoodwink the very elect. John has a hidden smile for all this; and, when he starts for church, he almost forgives Jane for keeping him shivering on the porch, he walks with a little prouder air as he darts furtive glances of admiration at the tasteful arrangement of herself. Yes, even the most prosaic bond-servant of material utility has some avenue through which the beautiful can reach him.

G. W. Buckley.

Sturgis, Mich.

CONFUCIUS AND THE CHINESE.

ABSTRACT OF A LECTURE.

The sacred books of the Chinese show us that the various forms of religion arose at different periods and belonged to different people. Yet, in time, the three great systems lived side by side; and the good Chinaman might accept one or all without inconsistency. To-day they exist like three sects of one religion, or like boxes within a nest; Buddhism in Taoism; and these two in Confucianism; and these three again in the primitive nature-worship, which held that sun, moon, earth, mountains, rivers, etc., each have their ruling spirit.

In the earliest times, too, just as to-day, we find the worship of ancestors. Every one takes part in this. Each home has its room and its shelf where stand the sacred memorial tablets. These are like household gods, and the eldest son acts as the family priest. Of the dead man's three souls, one haunts the tablet. Incense sticks are burned daily before it,— a kind of family prayer. As the soul has the same wants now as when it was in the body, the family supply these needs by making paper figures of houses, furniture, clothes, money, etc., and burning them.

The yearly "sweeping of the graves" is a great picnic, a Chinese "Thanksgiving Day," when the friends gather and eat the real viands, while the souls of the ancestors take the spirit of the good things provided. Benevolent societies look out for the souls of the poor and those who have no children to perform this service for them. Thus vast sums are spent each year on this ancestral worship, and it gives rise to great industries. Filial piety is at the basis of the national religion which binds all the generations together, and keeps alive an intense reverence for the past.

When Confucius came, about 550 years B.C., he attempted to check the evils and errors of his time by bringing back the best customs and reviving the memories and examples of the great and good men which had been in the past. His life was pure and blameless; he grieved at the sins and sufferings of men; he devoted himself to the work of reform; he wandered from state to state, exposed to peril and starvation, in order that he might establish the purest rules of right living. Religion, however, had little place in his teaching; for he put all the emphasis of his noble wisdom and fine example upon the simple duties of daily life.

He was an agnostic; that is, he was willing to say that he did not know about spirits and the future life. He said "Heaven" rather than "God." When they asked him about death, he said, "Since we do not know what life is, how can we know about death?" He urged men to do the plainest duties which are near at hand. He praised good conduct based on good character. Five virtues were combined in his system,— gravity, generosity of soul, sincerity, earnestness, and kindness. True, kind, and generous words were always

commended; but he considered a good example the greatest moral force in the world. "Let the ruler be righteous, and the people learn to love righteousness." The loving family was the model of a just and good state. When asked if there was only one word which might serve as a rule of practice for all one's life, he answered, "Yes: Reciprocity." When asked, "Shall we return good for evil?" he replied, "No; recompense wrong with justice, and kindness with kindness."

The sacred writings of Confucius were collected and saved by a wise and learned disciple, Mencius. Taoism was a philosophy of religion which was taught by an excellent man, Lao-tse. He went further than Confucius in applying the laws of daily duty. He emphasized a noble trinity of virtues, "Compassion, Economy, and Humility." The greatest man is always humble and "self-emptying" is the beginning of wisdom. While Confucius was plain, practical, and prosaic, Lao-tse was a dreamer and idealist. His fine precepts, however, were completed by his disciples, who made of them a kind of theosophy or theurgy. Magic, mystery, devil-worship, ghosts, and goblins came in later to delude the ignorant people; and the priests of Taoism to-day live and thrive upon the credulity and superstition of the masses.

The Chinese reverence the name of Confucius as that of a most perfect man and a noble statesman, a pure patriot, and a grand reformer; yet they worship many spirits, hideous idols, and deified ancestors. They have no priests, and the emperor is the chief performer in religious rites. If any good man is to be canonized in the next world, the emperor pronounces the mystic words.

The learned, however, are opposed to the absurd practice and crude superstitions of the people, and, as a rule, prefer to follow the simple, practical laws of common morality laid down by Confucius. Worship and prayer to them seem to be vain and useless, and their chief aim in life is to follow and obey the laws of nature. They inculcate an agnosticism as cold and formal as that to-day in vogue in certain classes in London, Paris, and Newport.

GEORGE W. CUTTER.

Newport, R.I.

ONE IN ALL, ALL IN ONE.

The late Rev. James Gilmour of the London Missionary Society, author of "Among the Mongols" and "Adventures in Mongolia," was one of the most devoted missionaries of modern times. He would set out carrying on his back all he needed for his use and take long journeys among the nomadic Mongols, learning their language, healing their diseases, and striving to teach them a purer religion than the corrupt Buddhism they cling to so tenaciously. To the Mongol Buddha is the highest conception of God; and no other term conveys so much of the essential ideas we attach to the word "God" as does the title of the self-denying, gentle, and compassionate Gautama.

Once, when I was conversing with Mr. Gilmour in Peking, he told me that the great sinologues had prevailed on the Bible Society to adopt a majestic designation for God in the Mongolian Bible; but he added: "In our teaching the Mongols we shall have to bring ourselves to use Buddha; for this word conveys to them more of the thought of God than any other does, or will do in our time. I do not like the term; but, if I want to teach them about God, I have to call him Buddha, whatever the sinologues or Bible Society may say."

"Awful!" would be the exclamation of the "unco guid" orthodox Christian. "A missionary to the heathen, sinking so low as to call the Lord of heaven and earth *Buddha!*" Yes, very awful, no doubt; but Mr. Gilmour won converts, and carried new, inspiring, beautiful thoughts of God to many a Mongol heart, while the majority of orthodox as well as heterodox Christians convert no one, and carry no high thought of God to a single soul. Worse still, many of them never try to do so; and, of those who do try, numbers fail because, with all their orthodoxy or high critical attainments, they lack the gentle, kind, sympathetic spirit which won for Mr. Gilmour a welcome to the Mongol's tent, and for his gospel a welcome to the Mongol's heart.

Now that he has passed away, and much of the work he did so heartily is invisible and forgotten, still there are men and women in the tents and on the vast plains outside the Great Wall of China who carry

a little more light and hope and comfort and strength in their hearts because they once listened to the old story he told them of "the great Father you call Buddha."

Ah! men who call God King and Sovereign, do not reflect how many doubtful associations and low, brutal ideas have been connected with these theological terms. After all, it may be as well to say Buddha as Lord, Jehovah, or God; for at least one reason,—less blood clings to the memory of Buddha than to the titles by which Christians designate the object of their worship. *Possibly* the All-Father would listen to one of his children even if he prayed thus:—

"Buddha of boundless light!"
  Day-bringing Sun,
Moon to illumine my night,
Morning and evening star,
  All-encompassing One.

Rock of the ages gone,
  Rock of to-day,
Shelter of isolate one,
Home of all souls of men,
  Foundation and stay.

Watcher and Saviour and Friend,
  Distant but near,
My spirit's beginning and end,
Inspiring companion and guide,
  Awful, but dear.

Praise to the Father of all,
  Thy will be eternally done.
Oh, hear me when in weakness I call,
Strengthen my heart in its need,
Light-giving, health-bringing Sun,
  Infinite, Infinite One!

W. H. James.

MILITARY DRILL IN OUR PUBLIC SCHOOLS.

After the war, when Gen. Grant had been nominated by the Republican party for the Presidency, he accepted the nomination by a letter which closed with the significant words, "Let us have peace." And a few years later, when visiting England, the same great general refused to appear at a military review, because, having seen so much of war, and knowing so well what it all meant, he desired never to see a regiment of soldiers again.

This feeling of our greatest and most successful military commander may well make us hesitate to do anything unnecessarily to kindle the war spirit in this country. And yet is not the movement which is appearing in many quarters and many forms to interest the boys and young men of the land in military drill something looking exactly in the direction of creating that spirit on a large and dangerous scale?

Perhaps the most plausible reason given by those who seek to justify the introduction of the military element into our schools is its alleged great value in imparting that physical training which is so essential to the development of the perfect man. Let us see if this claim is valid.

Dr. Dudley A. Sargent, Director of the Hemenway Gymnasium, Harvard University, who is as high an authority on the subject of physical training as there is in this country, says: "In reference to the gracefulness that is thought to characterize the movements of young cadets, I can only say it is not the outcome of drilling and marching. The soldier is trained to square corners, straight platoons, and angular movements. Curves and embellishments are not encouraged in speech or in action. If you would account for the graceful poise of our National Cadets, you must see them from one to two hours a day in charge of the dancing master." Dr. Sargent sums up his conclusions in the following forcible words: "After taking the most favorable view possible of military drill as a physical exercise, we are led to conclude that its constrained positions and closely localized movements do not afford the essential requisites for developing the muscles, and improving the respiration and circulation, and thereby improving the general health and condition of the system. We must further conclude that in case of any malformation, local weakness, or constitutional debility, the drill tends, by its strain upon the nerves and prolonged tension on the muscles, to increase the defects rather than to relieve them."

It would be easy to quote a large amount of testimony in harmony with this of Dr. Sargent, showing that, if physical culture is the end in view, it would be far more effective, instead of organizing military companies in our schools and buying guns for our boys, to establish and maintain school gymnasiums.

I am afraid we shall find, however, if we probe this matter to the bottom, that physi-

cal training is not the sole object in view in all this stimulation of interest in military drill. There are signs which indicate that preparation is being made for possible war. The answer which I have received in many cases in reply to my protest against the course pursued by our school board in Cincinnati, is this: "In times of peace we should prepare for war."* Many seem to think that this old adage contains some wisdom. They forget that it comes down from a far past time, when war was regarded as the chief end of society. It is hardly possible to conceive an adage more unchristian in its spirit or more out of harmony with a civilization advanced enough to understand that peace, and not war, is the normal condition of man. Instead of preparing for war in time of peace, what we ought to do is, in time of peace, as Saint Paul says, "follow after those things that make for peace." In other words, instead of inviting war by preparing for war, we ought to invite peace by preparing for peace. There is a better way of settling disputes than that which appeals to the sword; and, professing as I do to believe in the brotherhood of man, I believe it is our duty to try to find it.

In an illustrated magazine of January last ex-President Harrison makes the following reply to a query bearing directly upon the subject of military training in schools. "You ask my opinion of the suggestion of Lafayette Post, G. A. R., that military instruction and drill be used in all schools for boys. It is good in every aspect of it,—good for the boys, good for the schools, and good for the country." Then follows a remarkable statement which, I fear, indicates the real sentiment back of the wide-spread interest which is now being taken in the question of military drill in our schools. Continuing, Mr. Harrison said: "If all the school-boys of the North had, from 1830 on, been instructed in the school of the soldier and of the company, and in the manual of arms, how much precious time would have been saved in organizing the Union Army in 1861! We were in a very low state, as a people, in military knowledge and training when the great Civil War broke out."

These words seem to me to imply unquestioning acceptance of what I believe to be a false assertion; namely, "that wars always have been and always will be." That wars always have been is due largely, I believe, to the fact that men have accepted this dictum, and have, therefore, always been getting ready for them. Mr. Harrison tells us that much precious time would have been saved in organizing the Union Army if, from 1830 on, military training had been given in the school of the North. Possibly that is true. But he seems to overlook the fact that such a course would have stimulated the military spirit in the South, and the only result would have been two armies a little more quickly organized and a little better schooled in the art of destroying human life. If France makes a move looking toward the re-enforcement or better equipment of her army, Germany is quick to respond with renewed activity in the same direction. And this principle is operative in a greater or less degree everywhere. The result of the constant preparation for war in Europe may be instructive to us. The national debts in that country in 1865 aggregated $12,503,330,000. Between the years 1865 and 1890, only twenty-five years, that aggregate debt was increased to $22,039,373,806. This tremendous increase in her national indebtedness, an indebtedness which is sapping the very life-blood of her people, can be explained in a single sentence. Europe has been intent upon increasing the military power, she has been multiplying her armed men. And now an ex-President of the United States gives advice which, if followed to its logical conclusion, will, it seems to me, bring about the same deplorable state of affairs in our own land. Staggering under the military burdens which she has heaped upon herself, Europe is now vainly trying to discover some method of relief. These vast preparations for war seem to have made war well-nigh inevitable. The question is, Will we or will we not learn a salutary lesson from the bitter experience of that military-ridden continent, and pursue a wiser course?

I do not think I am an extremist on this point. I am well aware that emergencies may arise in almost any commu-

* The Cincinnati School Board has appropriated $500 to buy guns for the High School Cadets, and the advisability of making military training compulsory is under discussion.

nity that will render necessary small bodies of men, well drilled, well equipped, and subject to judicious authority. I happened to be on the World's Fair Grounds when that awful tragedy, the destruction of the cold storage building by fire, took place. The wisdom of having soldiers within the enclosure was very apparent on that day. The throng of horror-stricken and excited people would have been unmanageable but for the strong and well-drilled hand that made itself felt. But, while I admit that such emergencies may arise, I believe that the ordinary methods hitherto followed in this country are entirely adequate to supply all such needs. Such emergencies do not demand that the irresponsible boys in our public schools be drilled and armed with deadly guns.

There is another and, as I see it, the most serious side to this whole problem, to which I wish briefly to call attention. In our country the people rule. To the end that the government may be wisely administered popular education is necessary. But popular education multiplies popular wants. There is a wide-spread discontent in our country to-day; and it is in no small measure due to the fact that objective attainment has not, with the masses of our people, kept pace with subjective development. The education too commonly given our young people is of such a nature that it limits them, in their choice of a life-work, to fields that are already overcrowded. The result is that, while the resources of our country are adequate, not only to feed, but to enrich, one billion people, with but sixty-five millions there are want, hunger, cold, and much unrest. There are charges and counter-charges, and sometimes low mutterings which presage revolution can be heard. And why?

The great storehouses of our country are locked; and our people cannot open them, to feed and clothe themselves, because their education is inefficient. The remedy for this, many of our best educators tell us, is some form of industrial training; and I believe they are right.

But, instead of putting a key into the hands of the restless and dissatisfied wherewith they can unlock the rich storehouses of the great country in which they live, it is proposed to give them military training and equip them with the deadly implements of war. Think of these things, for they have a serious meaning. I do not question the motive which prompts school boards to appropriate public money to buy guns for school boys; but I believe it a mistake, and, if I were asked to characterize such action in a single phrase, I should write over it, "Bloodshed and violence made easy." It is not following after the things that make for peace, but paving the way to war. If we pursue our present methods of education, supplementing them with military training, it will be no marvel if we have war in the future,—rather it will be a marvel if we do not.

The professions are now overcrowded; and, unless some form of industrial education that will open up other and lucrative fields is adopted, the ambitious young man of the future, given military training in our public schools, will almost inevitably turn to military pursuits.

I know there are many people who see no danger in the introduction of military training into our public schools, "because," they say, "such training begets no desire for actual war." My observations do not warrant such a conclusion.* But suppose those people are right: my point is that our present methods, if not modified, will inevitably lead to violence and blood-shed, whether men desire it or not. It seems to me that a careful study of the signs of the times impels one to such conclusion, however unwelcome it may be.

But, if we are wise, we can avert such a calamity. We are standing upon the threshold of what, I believe, may be one of the grandest eras in the history of mankind. Two ways are open before us. Along one road are swords, bayonets, cannon, powder, dynamite, ruined homes, sad hearts, and fields covered with many dead, and drenched in human blood. Along the other are golden harvests, trees laden with rich fruits, beautiful homes, unbroken family circles, cheery voices, glad hearts, and joyous, abundant life. One is the old way of strife and

*I was so situated that I could study the effect that calling out the militia to quell the Cincinnati riot of March, 1884, had upon a company of school cadets. My conclusion then was, and it has since been confirmed, that young men, given military training, become restless and more anxious for action in case of a riot or possible war than others not so trained.

war: the other is the new way, the way of peace and brotherly love:—

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of camps and courts."

I was walking through an art gallery a few years ago, studying the paintings; but they seemed to suggest nothing but war. There were the "Cossack Picket on the Danube," "Skobeleff at Shipka," "The Road of the War Prisoners," and the awful "Apotheosis of War," as drawn by the powerful Russian artist, Vassili Verestchagin. In another part of the hall, and all alone, as though it stood for a higher civilization, a new and more glorious era, was that beautiful creation of Millet, the "Angelus," emblem of reverence and peace. "The Russian artist represents the past," I said to myself; "but I hope the Frenchman prophesies truly of the future."

I gazed in rapt admiration upon his picture for a time, then turned and left the hall; but all that day I seemed to hear a voice "like a bell, with solemn sweet vibrations," saying, "Let us have peace." I believe we are all ready to say "Amen" to that earnest appeal. I believe we are all anxious to exalt the "Angelus," and draw a veil over the "Apotheosis of War." But, in order to attain an end so desirable, we must diligently and persistently "follow after these things that make for peace." We must reduce to the minimum the opportunities of the ambitious, unprincipled demagogue, who unhesitatingly resorts to any means to accomplish his selfish, unworthy ends.

This means supplanting that training which is now making its appearance in our public schools, and which proposes to teach our boys how to wield a deadly gun, with that nobler education that will enable them to handle skilfully and with profit the hammer and saw, compass and crucible, plough and spade. Will we do it? Will we choose the "Angelus"? or the "Apotheosis of War"?

The American people of to-day have one of the greatest opportunities ever offered to men. They have it in their power at the present time to do more than any other nation on the face of the earth to change the sentiment of the world regarding war, and to usher in the new and grander era of universal peace. Theirs is a great privilege; but it carries with it a tremendous responsibility, and I speak with earnestness because I believe that upon their action depends very largely the quick or tardy coming of the day,

When the war-drums throb no longer, and the battle flags are furled,
In the Parliament of man, the Federation of the world.

E. A. Coil.

Cincinnati, Ohio.

RELIGION AND POLITICS.

I.

The principles of mathematics are few, their applications are many. The principles of religion are few and general, their applications are as multitudinous as the ocean waves. Religion includes the two fundamental ideas of love to God and love to man, piety and philanthropy. It is the business of the religious teacher to present, explain, apply, and enforce these principles. It is said that the dying French soldier had "the Emperor" graven on his heart; Queen Mary, "Calais"; Nelson, "Want of frigates." The true preacher of Christianity should have graven on his heart, "Love to God and love to man." It is not, however, sufficient simply to repeat these general principles. It is not sufficient to ring a bell to call people to church, and then simply say to them, Love God, love God. The religious teacher should show us that God is lovable, how to effect the genesis and development of our love for him, what the fruits of this love will be, its results, its works.

For centuries the Christian pulpit has commanded people to love God, but has presented for their love and worship a God neither worshipful nor lovable. In regard to love for man, the same instruction is needful. To repeat the glittering generality of love to man, to reiterate the words of the Golden Rule, is not sufficient instruction or inspiration concerning the love of our neighbor. We need to be shown why we should love man, how we can love him,

what love to man requires, what it leads to and results in. This indicates the scope of religion and the function of the religious teacher. Like unto gold in some imagined Skitzland, plenteous and glittering, but not useful; like unto immense libraries of books which cannot be read; like unto heaps of bread which cannot be eaten—are ethics or spirituality which the teacher of religion dare not or will not apply.

Love to God and man is not a mere glittering generality. It is not sappy sentimentality, but is a principle to be exemplified in fulfilling the duties of all the relationships of human life. Religion should travel the whole circle of human opportunities and obligations. It should sail around the entire globe of ethics, touching at every port. Like the old-time prophet who spread himself upon the prostrate body of the sleeping child, hand to hand, breast to breast, face to face, breathing new life into that slumbering form, so religion should apply itself to the entire form of our sleeping life, bringing new inspiration, begetting new life.

After stating that the function of the true minister is to promote plain piety and plain morality, Theodore Parker goes on to say the minister is to show what this piety and morality demand, in the form, "first, of individual life; then in the form of domestic life; then of social, political, ecclesiastical, and general human life. He is to show how this religion will look in the person of a man, in a family, community, church, nation, world." Religion is not an Aurora borealis, casting a pleasant but cold iridescence over life, but warm sunshine interpenetrating life, and vitally shaping it with sovereign power. Just as he only is to-day true to Washington who strives to continue and complete Washington's work of building up this republic into an ideal government for man, so is he only true to Christ who strives to continue his work by building up this world into an ideal commonwealth for man. To effect this, it is needful to take the whole counsel of truth, righteousness, and love, and make specific application thereof to every phase of human life, public and private.

The church is not an insurance office to issue policies against fire in some other world, nor a mutual admiration society, but a band of people striving to build up the kingdom of love upon earth. The pulpit is the teaching office of the church. Every question and every subject involving morals or the good of man here or hereafter, it is the function of the pulpit to handle. There is no subject which has not its ethical or spiritual side. All our life should be soaked in our religion: religion should not be separated from six-sevenths of our life. Every day should be as full of the religious motive and spirit as a saturated sponge is full of water. Tell the sun not to shine in the public square nor in the street, but only in the quiet corners of your private rooms. When you have secured obedience to this command, tell the sun of righteousness and love not to shine in mart and store and hall and street and public place, but only in private life.

The ethical aspects of business demand religious and pulpit treatment. It is neither the duty nor the right of the pulpit to instruct the people as to which merchant they shall trade with or which apothecary patronize; but the pulpit has a perfect right and duty to denounce "sweating" and adulteration, and even, if need be, to urge the people not to trade with firms whose goods are known to be made by the "sweating" process or to be adulterated.

The larger the circles of relationship in the midst of which we move, the more important are their moral aspects. Judge Tourgée is right: "The public, political, and social duties of every man are of infinitely greater moment to men, and infinitely more important in the eyes of God, than his personal relations or individual convictions and religious experiences." The occasional deeds of a man's good impulses better him individually; the constant deeds of his good habits better his children aud his children's children, by individual heredity; his public deeds of social improvement better the entire generation or generations of the children and heirs of the social organism of which he is a member.

Man's duties to his family are greater than his duties to himself; his duties to his country are greater than his duties to his family; his duties to the whole race of mankind are greater than his duties to his country. George Washington, it is said, sometimes swore. It would have been an

improvement of his personal morals if he had not sworn. Suppose, however, he had been free from this personal vice, but had sold his country, as Benedict Arnold tried to sell it, or had suffered himself to have been made king, would his improved private morals have atoned for his public infidelity? His faithfulness in the larger circles of public duties was of more moment than his private morality or immorality, piety or impiety.

It is natural that those whose ways are wicked or weak should not enjoy the preaching of an applied gospel. The broker who has during the week practised extortion, the merchant who has cheated his customers, the politician who has given or received bribes, the landlord who has screwed down his tenants, the deacon who has derived profits from a distillery, does not enjoy the preaching of an applied Christianity. He wants to hear a sermon upon angels or the resurrection, or the pearly gates and the streets paved with gold. He probably protests against the pulpit being vulgarized by the consideration of commercial transactions or anything that belongs to the realm of politics. Nevertheless, the instruction and inspiration of the people in regard to these larger circles of public and political duties is even more important than their instruction concerning private morals or individual worship.

All this applies to the field of politics quite as much as to any other. Should the preacher be a politician? Certainly not, in the sense of being an office-seeker. In my heart of hearts, I believe no man should be a seeker for office. When the people become sensible enough, they will vote for no man, nominate no man, who seeks office or place. This should apply with twofold force to the preacher. He should not be a politician in the sense of being a party worker or mingler in party strife; not this, any more than the judge should become an advocate; not this, any more than the professor in college should become a political worker or wire-puller. But the preacher should be a politician in the sense of being a statesman, in the sense of being one who is versed in the science and art of government. If he knows nothing about these greater questions, then has his education as an ethical teacher been sadly neglected. One of the greatest preachers America has ever yet produced has said: "Two elements are needed to exalt politics from the low level at which it now exists,—the influence of woman and of a faithful pulpit. Such themes as these at suitable times should be discussed, as appealing to Christian ethics: first, the meaning of citizenship, its responsibilities and duties; second, the sin of bribery; third, the vote, its meaning and value; fourth, Shadrach, Meshach, and Abednego types of Christian men walking in the fierce fires of a political canvass; fifth, injustice and slander in politics and all forms of revenge; sixth, the distinction between principles and policies in the State; seventh, the sin of withdrawing from all participation in politics; eighth, clergymen as the guides of their people in the ethics of daily affairs; ninth, the race question, the duty of superiors to inferiors; tenth, the hindrance or destruction of the weak by the strong the very essence of infidelity, a crucifying of the very heart of Jesus. If it be said that clergymen are ordinarily unfitted to discuss such themes, then in our age and in our country they are unfit to preach the gospel."

It is sometimes said that it is dangerous for a preacher to deal with political questions. Shall the preacher therefore avoid all difficult and dangerous questions? Shall he prophesy only smooth things? shall he be a moral coward? All true life is a venture: so is all true faith; but this venture is reasonable and righteous. Dealing with the ethical side of political problems, however, is not half so dangerous as some people try to make out. Honorable men honor a man with convictions, provided these are uttered with wisdom and reason.

The pulpit should certainly not be partisan, but judicial. A judge, however, has convictions. He is not like Nello, the barber, in George Eliot's "Romola": "Heaven forbid that I should fetter my impartiality by entertaining an opinion!"

The pulpit should not be personal, unless indeed it be in rare and extreme cases, like that of the brave Dr. Charles Parkhurst, of New York City, denouncing and exposing the corruptions and spoliations of the notorious Tammany Hall ring.

The pulpit should not be dictatorial. The time was when the preacher was a

spiritual dictator. He told the people what they must believe, must feel, must do. It was even supposed that he possessed supernatural powers to blight or bless. The supernatural priest and spiritual dictator is dead. It is not the preacher's business to dictate to his people in anything. It is not his function to take care of men's consciences. This responsibility must rest upon each one for himself alone. The preacher can suggest, plead, persuade, instruct, inspire. As to the adoption or rejection of what he says, each one is free, and responsible to his God alone. The priest commands, the brother counsels.

There is another kind of preacher, however,—he who is simply a mirror reflecting the views of his congregation. He has no convictions of his own: he speaks to please and entertain. He examines his people, particularly the wealthy portion, and ascertains what sentiments will meet their approval. These he gives forth. He is a thermometer, and registers the heat of his congregation. Like the person of whom Artemas Ward has told us of, who had a beautiful tree in front of his house, but to please one neighbor trimmed the limbs upon the south side of the tree, to please another trimmed the tree upon the north side, and thus continued until all that remained of the once beautiful tree was a mere hitching-post, so this sort of a preacher strips the tree of his appeals until it is deprived of all real force, effectiveness, and value. Such men have no right to the high name of preacher. They are actors. Their place is the stage, not the pulpit.

Certainly, the greatest preachers of the past have never been time-servers. They have been leaders of their generation, not weak and cowardly followers. They have been men of convictions. They have been men who, like Henry Ward Beecher and Theodore Parker and Channing, have presented, judicially and calmly, but earnestly, strongly, and persistently, the ethical side of the great public and social and political questions of their time. It must continue the same in the future, if the pulpit is to remain the power for righteousness which it ought always to be.

S. W. Sample.

Minneapolis, Minn.

CHRISTIANITY AND UNITARIANISM.

What is the central and distinguishing thing in Christianity, or that which makes it differ from other religions? I find its essence in the emphasis it places on man's spiritual kinship to God, and in its simple reliance on the power of divine truth and love to produce in man a character worthy of that kinship. It is the religion of nature and reason better understood, loftily taught and illustrated in a personality vitalized by the original creative force which we call the Holy Spirit, and continuously transmitted from soul to soul and from age to age.

Christianity comes to me as a deepening and expansion of the light that lighteth every man. If it did not hold much in common with all other religions, if it were a contradiction or blinding of reason, it could have no place in our human world. Taken out of doors, on the mount or by the lake, it is commended to us by its vivid naturalness; it recalls us to the simplicity of the little child, yet opens to us the infinite heavens of wisdom, and puts all the forces and faculties of life in upward motion, simply by addressing us as children of the All-Perfect.

We are partakers of the divine nature; we are children and heirs of God! Is there a higher conceivable interpretation to human life and destiny? Are there higher possible motives or completer helps to realize that life and destiny? Here shines the light which shows a clear upward path for all humanity. Here glows the love which overcomes evil with good and allies humanity in spirit and purpose with divinity. Here is disclosed in our souls the only life which is worthy to be immortal; *it is the life of sonship.* Here is the reason of reason, the root of ethics, the secret of order and power, of beauty and joy.

Because this gives the highest conceivable interpretation to human life and destiny, along with the highest motives and completest helps to realize that life and destiny, I must regard pure Christianity—apart from its transient elements and perversions—as not only superior to all other forms of religion, but as inclusive of whatever good they contain, and as competent to take up into itself every measure of truth and excellence

which is yet to be given to humanity. I can conceive of no religion higher than that which makes us heirs of all things, and which promotes our endless growth toward the perfection of God.

When I first came among the people called Unitarians, I was naturally interested in finding out wherein they differed from other bodies of Christians. I soon saw that they regarded it as a task laid upon them to recover the religion of Jesus from its corruptions, to distinguish between its transient forms and its enduring life, and to exalt the spirit above the letter. It interested me that James Freeman Clarke had formed a church for the "study and practice of Christianity"; and in the constitution of the American Unitarian Association I read that its object was "to diffuse the knowledge and to promote the interests of pure Christianity," though every one seemed left perfectly free to define Christianity for himself. Such facts showed the general direction of the movement, but it did not appear that anybody had thought the matter out to full and final conclusions. Some of them seemed brave; others seemed timid. I could see that the bravest were intent to "seize upon truth where'er 'tis found"; and I honored their radical earnestness. I could see that the timid ones were afraid of going faster than they could be sure of the road, so that I respected their conservative caution. The movement itself seemed greater than the men, and the meaning of it greater than the words they used.

Another thing gradually became clear. When they used the word "Christianity," they did not generally mean a doctrinal system nor an organized church: they meant the life of Jesus, the life of sonship to God, continued in the life of humanity; and some of them saw, as Saint Paul and Saint Augustine saw, that this kind of spiritual life was always in the world, and was older than the name. Without doing violence to language, and without straining the facts of history, they could properly speak of the inner spirit of Christianity as the absolute and universal religion, appearing in its most exalted form under the inspired and inspiring leadership of the greatest of all the prophets and foremost of all the sons of God. Some of the most honest and earnest men among them were saying, "We must get outside of Christianity in order to reach the truth which Jesus did not teach, and to practise the good he did not enjoin." But others said: "Christianity has no outside. The spirit of Jesus is the spirit of free progress. In that name we can go on toward perfection forever. Christianity is not bondage and limitation: it is free religion, taking up into itself whatsoever things are true and venerable, pure and just, lovely and of good report, wherever found." Words and names are not things to stickle for, yet they prove mightily convenient as signs and vehicles of the spirit. But the clearest thinking does not stop at words or names. It penetrates to the realities which no language can adequately represent.

With this large interpretation there was no need to drop the Christian name; but there was need to charge it with higher and nobler meaning. There was no need to withhold fellowship from good men who did drop the name: they were Christian in our sense, if not in their own sense. There was no need even to repel an honest and true man who called himself an atheist; for in living by the highest law he, too, was proved a child of God, even though he could not speak his Father's name.

We can therefore unite with the Association in promoting the interests of "pure Christianity" without narrowness, without proscribing anybody, and without making it a matter of fine-spun definitions. The true business is to bring as many people as possible under the influence of wisdom and goodness. All Unitarians could respond heartily to a saying of Dean Stanley: "Nothing greatly concerns us except that we become wiser and better, and that we should become wiser and better is just what Christianity intends."

A few months before his death I had a happy conversation with Phillips Brooks. We found ourselves entirely agreed on this point: that Christianity was a free, open, unstereotyped, world-wide movement, large enough to take in every advance of light and every good thing that is yet to come to the world; and we also agreed that, if Christianity could not fairly bear this inclusive construction, we should both be obliged to go outside, in order to be true to ourselves, to our fellow-men, and to God. From

portions of his sermons preached more than a dozen years ago I know that Phillips Brooks recognized the true Christ in pure-minded pagans who never heard the gospel, even as Peter learned from a vision that "in every nation he that feareth God and worketh righteousness is accepted of him."

We belong to the Church of Christ as we belong to the republic of Washington and Lincoln, and are as little trammelled by the first form of Christian teaching as by the utterances and actions of these great patriots and statesmen. Our liberty is not impaired or restricted, but preserved and extended, by the inspiring name of Jesus. In that name we resent and resist all forms of spiritual servility and all impositions of authority which would bid us call any man master. In emancipating mankind from every yoke save the yoke of truth and goodness, he simply bids us share with himself that higher liberty of the sons of God which is the proper birthright of all souls. Under any lower interpretation, Christianity brings bondage rather than deliverance, and Jesus adds one more name to the long list of spiritual tyrants.

Did humanity in Jesus rise to the conscious dignity of sonship, or did divinity descend in fatherly love to draw humanity upward? As well ask whether the flower rises to meet the sun, or the sun descends to meet the flower. Enough for us is the union of the human and the divine. Enough for us is the doctrine of Immanuel, or "God with us," which Jesus, far above all others, has both taught and illustrated as the natural order of life for all men.

In accepting Jesus as the captain of salvation for all the world, or as the spiritual leader of all we can do or wish to do for the higher welfare of mankind, we simply avail ourselves of a great historic impulse,—an impulse to the natural religious sentiment, as vast and vague, and quite as real, as the alphabet or the printing-press has given to the growth of language and literature. We do not separate from the best faith of the Christian world; but we seek to put ourselves in the very middle of that stream of power which has flowed down the ages, and in sympathy with that great human heart which broke on Calvary for love of all souls.

I am not here attempting a complete definition of Christianity or of Unitarianism; but it has seemed worth while to show that the central and vital truth of the former is precisely the truth which is central and vital to the latter,—that, if Christianity is an orderly outcome of nature and a free movement of spiritual or divine forces in humanity, Unitarianism is simply a free movement of the same kind and in the same direction. But Unitarianism is by no means a separate or independent movement: it owes its origin and vitality to Christianity. It is a living branch of the living vine; fruitful only as it draws the historic sap and is nourished by the ever-descending light and warmth of the central Sun.

But we are learning to distinguish between historic movements and their causative forces, as between body and soul. We may conceive of *essential* Christianity as the sonship-producing power, or the manifestation of the divine in the human. And, since "all life is from the Lord," it must follow that true spirituality, or sonship, is *essentially* Christian. Hence there can be no entire separation from Christianity save through moral alienation and death. Doctrines, rituals, and organizations differ, as they must: but life is one. And every doctrine, ritual, or organization which displaces the emphasis by putting these products of life above life itself is so far degraded and apostate. Unitarianism will miss its true function and its greatest opportunity of service if it does not keep central the kinship of God and man. Much that goes under the Christian name must be winnowed out and blown away; and the same thing is true of much that goes under the Unitarian name. But the only way to get rid of folly, error, and evil is to let the *life principle* have free course in our hearts and in our churches.

CHARLES G. AMES.

There is in man a higher than love of happiness: he can do without happiness, and instead thereof find blessedness.—*Carlyle.*

No matter if you are hidden in an obscure post, never content yourself with doing your second-best however unimportant the occasion.—*General Sheridan.*

THE PROPOSED NEW CONSTITUTION FOR THE NATIONAL CONFERENCE.

II.

As I pointed out last month, there are two objections to the revised constitution for the National Conference offered by the committee, which seem to me serious: first, it proposes to drop the Christian name and all expression of Christian purpose; second, it formulates and proposes to publish to the world a definition of the Christian and Unitarian names which eliminates from both all theistic significance, all recognition of man's relation to God or even the existence of God, thus carrying the Conference at a step the full length of Ethicalism. Propositions so extraordinary and so revolutionary as these, I am confident, need only to be understood to be overwhelmingly rejected by our churches.

Indeed, already our ministers and churches in all directions are earnestly discussing the proposed revision, and endeavoring to unite upon a form of constitution that shall be free from these objections.

Three things seem to be generally desired for the new constitution: —

1. It must be simple and business-like.

2. It must abstain from the making of definitions. Certainly, it must abstain from making such extraordinary definitions as these.

3. It must in no way compromise the Christian character or position of the Conference or of the churches which the Conference represents.

The following plan proposed by Rev. Howard N. Brown, Rev. C. F. Dole, and others (commended to the attention of our readers in our last issue) seems to meet these requirements: —

1. Abolish the preamble of the present constitution.

2. Amend Article I. to read as follows: "The name of this organization shall be 'The National Conference of Unitarian and Other Christian Churches,' and its purpose shall be to stimulate the churches connected with it to the largest exertions in the cause of Christian faith and work."

3. Amend Article III. to give the Council more distinct power.

4. Abolish Articles IX. and X.

Mr. George H. Ellis would slightly modify this plan by making Article I. to read: "The name of this organization shall be 'The National Unitarian Conference,' and its purpose shall be to stimulate the churches *and other organizations* connected with it to the largest exertions in the cause of Christian faith and work."

It will be observed that Mr. Brown's plan keeps the Christian name both in the official title of the Conference and in the statement of purpose, while Mr. Ellis's plan would drop the Christian name in the Conference's title, but would keep it in its statement of purpose. For myself, I like Mr. Brown's plan somewhat the better of the two. Still, the plan of Mr. Ellis seems to me excellent; and I do not see why our churches may not unite upon one or the other with considerable unanimity, and certainly with safety and justice to all interests.

The main question at issue in connection with the proposition to revise the constitution of the Conference at Saratoga seems to be, Shall the Conference maintain its Christian character and name? To what I said on this subject last month I wish to add here two or three points.

(*a*) I suppose nobody will question that a very large majority of the Unitarians of America warmly love and cherish the Christian name, and greatly prefer to keep it and to be known before the world by it. This Conference is designed to represent the Unitarians of America as a whole. The question therefore naturally arises, Can it do so best by carrying out the wish of the majority or of the minority? That is to say, by retaining the Christian name, as the majority prefer, or by discarding it, according to the desire of the minority.

(*b*) There are those who tell us that, in this case at least, the majority ought to yield to the minority, because the minority claim to have conscientious scruples in the matter. But would it not be well to inquire whether the majority also may not have conscientious scruples,—conscientious scruples quite as deep and well founded, and to them quite as sacred? If conscience may bid men be loyal to their homes and their country, may it not also bid them be loyal to their religion? Can men who love and honor the Christian name more than any other in the world, abandon it without violating their consciences? Can honest

men, who are Christians from conviction, conscientiously place themselves before their fellows as non-Christians? Can men who profoundly believe in Christianity, and desire to build it up, conscientiously assent to a course of action which, in their judgment, will seriously retard and injure it? Can men who have studied this matter deeply, and who believe, with Hedge and Martineau and so many other of our profoundest thinkers, that the very life of the Unitarian movement for the future depends upon its keeping its Christian character and connection,—can such men lightly, without violation to their consciences, consent to a severance of connection between the Unitarian movement and Christianity, thus seriously imperilling the future of the cause which they love the most deeply of any in the world? This is the answer to those who would have it understood that only the men who want to give up the Christian name have conscientious convictions which need to be consulted.

(*c*) We are told that we ought to give up the Christian name because to keep it may divide us. Some may separate themselves from us if we retain it. We reply, Why should it divide us, unless there are some affiliating with us whose fundamental aims are not ours? And, if there are, then we are already divided. How can it divide those who belong together? Is it not a large name,—as large as universal religion? Is it not as undogmatic and inclusive a name as the world knows? Is it not the name which we have always had, and which belongs to us by every consideration of right? Must we not have some name? Is there any other to be suggested that is a name of greater freedom or breadth, greater historic honor or greater spiritual significance and power? As to the matter of persons going away, is anybody so short-sighted as to imagine that ten would not be driven away from us by a surrender of the Christian name and position for every one that would go on account of our retaining these? No: the Christian name which we have worked under in harmony and peace so long is a name of far greater harmony and peace than any other that we can hope to find. It is the abandonment of it that promises discord and disintegration. If any one doubts this, let him look to the distracted and divided West, where the experiment has been tried, or to the Free Religious movement in the East, where the result has not been greatly different.

(*d*) A single point more. There are those who would surrender the Christian name because of their fear of creeds and dogmatism. But, I think, if such will look deeper, they will see that there is really no such *preventive* of creeds and dogmatism as the Christian name, understood as it is and has always been by Unitarians. This is Martineau's view. Martineau finds the Unitarian name much more creedal and dogmatic than the Christian: hence he would have our churches and conferences called Christian, but not Unitarian, reserving the latter name for individual persons. Channing also regarded the Christian name as the larger, the freer, the more important of the two, so that, while he looked upon the Unitarian name always with a shade of distrust, as having in it possibly a slight tendency to the creation of an orthodoxy of its own kind, he always held to the Christian name cordially and firmly, as a symbol of breadth, of progress, of devotion to the spiritual as distinguished from the dogmatic.

It seems to me that there is an important truth, which of late years there has been too much tendency among us to overlook, in this view of Channing and Martineau. Perhaps the most weighty of all reasons why, as a religious body, we should keep the Christian name is because, in a broad, free, wholly undogmatic, yet very real and effective way, this name tends to hold us true to the great, deep, eternal things of the spirit which Christianity fundamentally means, and which even amidst its very worst perversions it has never quite failed to represent. To that eternal religion of the soul which Jesus preached we must be true, or perish. What can hold us to that religion with an allegiance so steady and sure, and yet at the same time so gentle, so elastic, and so free from irritation of creeds and statements, as to keep above us as our banner word the great Christian name? History is full of illustrations of how great names have always tended to hold men to great realities, and how abandonment of great names has always tended to loosen men's allegiance to the things for which the

names have stood. A striking illustration of this in our own Unitarian history is found in the experience of the West, already referred to. The initiative in all our Western trouble was dropping the Christian name in connection with our leading conference of churches. Good and well-meaning brethren, who in their hearts really loved Christianity, said: "Oh, well, names are nothing. If any one will feel better to have the Christian name dropped, let us drop it. We shall keep the thing, and that is all we want." They little understood how almost impossible it is to prevent the loss of great names being followed by loss of the great things for which they stand. Scarcely was the Christian name surrendered by us in the West before the demand arose, stronger still, to surrender the "purpose" of the conference as the promotion of "the kingdom of God," or indeed as the promotion of any form of religion that included or implied God or worship. The sequel is before all eyes in the disintegration and stagnation of our work in the West which the past eight years has witnessed. Do our churches in the East wish to go through a like experience? Not a few are saying to-day regarding the National Conference precisely what was said in connection with the Western Conference: "Oh, names are nothing. Why stickle for a name? Those who ask us to erase the word 'Christian' from the constitution of the National Conference are good men. Why not consent? All we want is things, not names." Blind leaders of the blind! open your eyes, and see in the story of the West and its melancholy outcome an answer to the question whether names are nothing.

I speak earnestly in this matter, because our National Conference is now confronted with exactly the same problem which met us in the West; and I want a settlement reached that will not produce the disruptions, the heartaches, and the paralysis of our work which the West has had to endure. So long as our great representative national organizations, the National Conference and the American Unitarian Association, maintain firmly their Christian name and purpose, the general peace and harmony of our movement in this country is assured. The Christian name is a steadying and conserving influence. It is a deepening and spiritualizing influence. Therefore, it is a uniting influence. As I have already said, it tends to hold us as a religious body, without the imposition of any dogma or creed, firm and true to those great central and eternal things of religion in which is and forever must be our life. Let any man beware, then, how he thinks lightly to cut adrift the largest of our denominational organizations from the influence of that great name under the ægis of which for thirty years it has advanced to steadily increasing power, harmony, and usefulness.

J. T. Sunderland.

OUR LONDON LETTER.

Mrs. Humphry Ward, in her capacity as Essex Hall lecturer for 1894, has discoursed to a crowded audience in Essex Hall on "Unitarianism and the Future." A large proportion of the audience, probably two-thirds, were people not identified with Unitarian churches. The brilliant reputation of the lecturer, as the creator of "Robert Elsmere," "David Grieve," and "Marcella," was, no doubt, a powerful attraction. But the subject of the lecture is just now of magnetic interest. The tactics of the clerical majority on the London School Board have served to surround it with a spell. What is this "sect" at which the Athanasians on the board lift up their hands in holy horror? What is this poison with which the minds of the board's children may be infected unless the Diggleites supply the antidote? These are among the questions of the hour in London. One effect, the committee of the British and Foreign Unitarian Association tell us, is a largely increased demand for tracts and leaflets explanatory of Unitarian Christianity. The same curiosity to become acquainted with this forbidden thing helped to swell Mrs. Ward's audience.

The lecturer said that she approached the whole problem as one not born and bred in Unitarianism, and personally unwilling to assume any other name than the name of Christian,—a member simply of that large public to whom the problems of religious thought and expression were still vitally interesting, and for whom, amid all modern perplexities and distractions, the old needs

were as urgent, the old yearnings as masterful, as they were for their fathers. The social conditions of England during the present century had been against Unitarians. The conditions of European thought had been and were for them. Under such circumstances what had they made of their task? If they looked at the Year Book of the British and Foreign Unitarian Association, they would find development and expansion, and, intertwined with the general story, details of the many small but none the less heroic and touching efforts constantly and increasingly made by Unitarians all over England, Scotland, parts of Ireland and Wales, to spread what they held to be the faith. Yet Unitarianism does not come with observation as a visible kingdom or organization. What is lacking that it does not spread?

We live in an age when a large number of thoughtful and earnest men, with serious and noble views of life, find it impossible to believe in an orthodox supernatural Christianity, in an age when, on the other hand, Secularism, as an organized system, makes no progress. Here one would think that Unitarianism, as represented, say, by the illustrious Dr. Martineau or by Stopford Brooke, has an almost illimitable field of activity. Yet notoriously it grows as a church with slowness. Mrs. Ward says that you cannot talk with Unitarians without feeling that there is, in the minds of many of them, great discouragement. Why is this? Not a few Unitarians comfort themselves with the reflection that they are a leavening rather than a propagandist force. There is much truth in that. Broad-minded men in the Established Church and in the orthodox Nonconformist bodies owe more to Unitarianism than most of them know, or than those who do know care to acknowledge. But that ought not to satisfy men who are surrounded by what are called "the lapsed masses," to whom they have a mission, if they only realized it.

Mrs. Ward sees three defects or disadvantages in modern Unitarianism. (1) The predominance of certain Puritan elements in the temper and public expression of Unitarianism, which had really served their purpose, and were now in the way. The remedy for this was more artistic expression. Let the new faith seize upon ritual, music, art,—"upon the method, in fact, of the majority and the common folk; for its days in the wilderness are done, and it is entering upon its ministry." (2) The tendency that Unitarians showed to stand, in certain respects, outside the main channels of the national life. Mrs. Ward based this remarkable conclusion upon narrow data,—the circumstance that some Unitarian boys and girls had gone to Oxford, to whom Fénelon and Dante were familiar, but never having heard of Newman and Keble! (3) The indecision of much Unitarian thought and teaching. (4) Above all, the want of surrender to Christ,—"to shrine him in our hearts, to associate ourselves with a sacred and kindling presence, to follow a master's voice, to strengthen our own faith at the touch of his, to live in the same hope of an eternal vision, to go out into life, and to battle with these social ills which oppress us as they never oppressed our fathers, in his spirit."

In all this there is much truth, and Mrs. Ward's lecture will have served a useful purpose if it lead us to a healthy and renewing self-examination. Some of her counsels are at present unattainable counsels of perfection. The accessories of art in worship are not to be had in small congregations where the means of the simplest form of service are difficult to obtain. But we may come more into the broad current of the great religious life of the nation, by a warmer appreciation of the permanent truths in the epoch-making movements, by an ever-growing clearness of affirmative teaching, and by cultivating more ardent relations with that perennially moulding and formative Personality whence, as an historical system, Christianity descends.

Several English professors of theology and bishops and chaplains have recently been sounding an alarm on the subject of Biblical inspiration. These fearful souls are thrown into consternation by the Higher Criticism, or they find that others are perturbed, and they wish to exercise a soothing influence on sensitive minds. Modesty is not their characteristic. With the assumption of the true ecclesiastic they inform us, in the style of the infallibilist, what inspiration is, what is the purpose of the Scriptures, the relation of the Old Testament to

the New, the authority of the Bible in faith and morals, and the relation of the Church to the Scriptures. The relation of Christ to the Bible is affirmed in the following terms: —

It is certain that all the words of our Lord were always the most perfect words for his purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

Since the human mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of his office as teacher, he could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

With the *Christian World* we are tempted to ask how these clergymen came to know all this? By what methods have they arrived at the result that all this is "certain"? The only value of the declaration is that it illustrates the peculiar working of the ecclesiastical mind. These gentlemen adduce not one jot or tittle of evidence of what they affirm. They simply announce in true *Church ex cathedra* style. The only value, did I say? Nay: their lofty *ipse dixit* testifies to the trembling consciousness that the Higher Criticism is working a revolution fatal to the old conception of the Bible.

The Young Men's Christian Association has just been celebrating its jubilee. It has undoubtedly been such an important factor in the business life of modern London that it is fitting that the London City Corporation should recognize the service rendered by its founder, Mr. (now Sir) George Williams, to the young men of the metropolis, by conferring upon him the freedom of the city. It is half a century since Mr. Williams with eleven friends met in a room in St. Paul's churchyard and founded the Young Men's Christian Association. That body has now, it appears, 5,158 branches and over half a million of members; and its recent jubilee attracted to London delegates from all parts of the world. The Young Men's Christian Association young man has largely got over his somewhat too "goody-goody" early tendencies, and has unquestionably derived much benefit from the institution with which he is connected. His Association still interprets the word "Christian" in an orthodox sense, and so generally refuses membership to the Unitarian; though there are instances in which Unitarian ministers have been heartily welcomed as lecturers. But the society has become an educational agency of great value and influence.

S. Fletcher Williams.

London, July 1.

A CORRECTION.

My dear Mr. Sunderland,—I find in this month's *Unitarian* a paragraph which says, "We notice that Dr. J. H. Allen, in his recent book 'Unitarianism since the Reformation,' falls into the same mistake that President Cary has done"; that is, as to the first use of the name "Unitarian." I feel sure that, if you had yourself read my paragraph (pages 63 and 64), you would have seen that, on the contrary, I carefully avoided committing that mistake, and I hope that in the August number you will repeat the above sentence with this necessary correction. What I did was, first, to give as accurate a translation as I could of a somewhat noted passage from a classic native author on the subject; second, to subjoin in a foot-note reasons for distrusting his authority; third, to add a statement from a letter written to me from Transylvania last January, while the book was going through the press, in answer to my request for the latest knowledge on the subject, which gives the precise qualification needed. Mr. Gordon, more than one year ago (I think), had put me on guard against that very error; and on that point I expressed no opinion of my own. At his suggestion I have added to the foot-note that "the *Uniti* of 1557 [spoken of in the text] were not Unitarians" in theology. That the *Uniti* were "sometimes" called *Unitarii*—by way of nickname, perhaps—nobody can either prove or disprove, though I have no doubt that Mr. Gordon is right as to the main point (he always is), and that Bod was mistaken in confounding them with the professors of the Unitarian faith. Having incurred a good deal of trouble, including the recasting of my pages, in order to give the facts correctly. and nothing but the facts, I am sensitive about having the accuracy of my book thus hastily discredited at the start.

Yours very truly,

J. H. Allen.

We are glad to print the above correction from Dr. Allen. Instead, however, of our paragraph having been written hastily or without reading Dr. Allen's work, it was produced with his book before us, and after we had read the pages in question twice

over with the greatest care. And now, reading them a third time, we still think that readers generally will understand them as we did. But we are glad to know that they were not intended to be so understood, and to publish the author's statement to that effect. The quotation from Peter Bod is given in such a way as to convey the impression that it is regarded as reliable; nor does the foot-note, as it stands in the edition in our hands, do much to correct that impression. We are glad that Dr. Allen proposes to add to the foot-note, in future editions, the statement that "the *Uniti* of 1557 (spoken of by Bod) were not Unitarians in theology." This will do something to save his readers in the future from getting a false impression; though the statement is so important that it would seem to us more fitting to incorporate it in the main text than to bury it nearly out of sight in a very fine-print note. We think Dr. Allen is wrong and misleading in giving in his main text the word "Unitarian" as the equivalent of "United" (*Uniti*).—EDITOR.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Trust for the Day.

Because in a day of my days to come
There waiteth a grief to be,
Shall my heart grow faint, and my lips be dumb,
In this day that is bright for me?

Because of a subtle sense of pain,
Like a pulse-beat threaded through
The bliss of my thought, shall I dare refrain
From delight in the pure and true?

In the harvest field shall I cease to glean,
Since the bloom of the spring has fled?
Shall I veil mine eyes to the noonday sheen,
Since the dew of the morn hath sped?

Nay, phantom ill with the warning hand;
Nay, ghosts of the weary past.
Serene, as in armor of faith, I stand:
Ye may not hold me fast.

Your shadow across my sun may fall,
But as bright the sun shall shine;
For I walk in a light ye cannot pall,
The light of the King divine.

—*Margaret E. Sangster.*

MONDAY.

What are we set on Earth for?

"What are we set on earth for?" Say to toil.
Nor seek to leave the tending of the vines,
For all the heat of day till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his holy oil,
To wrestle, not to reign. And he assigns
All thy tears over, like pure crystal lines,
To younger fellow-workers of the soil,
To wear for amulets. So others shall
Take patience to their heart and hand,
From thy hand to thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand,
And share its dew-drop with another near.

—*E. B. Browning.*

TUESDAY.

Truth for All.

Creeds and ceremonies perish;
Fallen leaves, they must decay;
Ours the living truth to cherish;
She can never pass away.

Freedom holds her firm dominion
In all lands of equal rights;
Knowledge spreads her mighty pinion
Every day for higher flights.

Faith in Man grows stronger, clearer,
As we see our neighbor's worth:
Duty's ancient laws are dearer,
New ones have their holy birth.

Ours to keep this sacred treasure
Open for the use of all;
In the hour of social pleasure
Hear the future's bugle-call!

—*F. M. Holland.*

WEDNESDAY.

All thy Days.

When the day is high and clear,
Labor,—for the night is near.
When the evening shadows fall,
Rest,—God watches over all.
When the mornings on us shine,
Bend to hear the voice divine;
Hear the Lord with heart of praise:
"I am with you all the days."

"All the days" thy strength to be,
"All the days" to comfort thee,
Lead thee on, and lift thee up,
Bear thy burden, share thy cup.

"All the days" to bless thine eyes
With some glad and sweet surprise;
"All the days" from morn till even,
"All the days" of earth and heaven.

—*Silver Cross.*

THURSDAY.

Always Sunrise Somewhere.

There is always sunrise somewhere!
Though the night be round the dawn,
Somewhere still the east is bright'ning
With the rosy flush of dawn.
What though near the bat is flitting,
And the raven croaks his lay,
Somewhere still the sun-bird's greeting
Hails the rising of the day!

Let us try to hear the comfort
In this sweet reflection found,
That, however dense our darkness,
Somewhere still the world around
Dews are glistening, flowers uplifting,
Wild birds warbling as reborn,
Lakes and streams and woods and mountains
Melting in the kiss of morn.

FRIDAY.

The Everlasting Yea.

Soul, struggle on! Within the darkest night
Still broods the majesty of deathless Right.
If to its promptings clear thou still art true,
Life's larger, sweeter lights will flash to view.

The stars will shine, and the blue pomp of day,
And to thine ear the Everlasting Yea
Will breathe its music and its lofty song;
And we shall know that Beauty still is strong;

That there is Heart and Life, the Pure, the Fair;
That Good is radiant in the sunny air,
And Wisdom shaping to remotest star,
And Love is yearning where the lowest are.

—*James H. West.*

SATURDAY.

The Voice of the Heart.

We speak with the lip and we dream in the soul
Of some better and fairer day;
And our days, the meanwhile, to that golden goal
Are gliding and sliding away.
Now the world becomes old, now again it is young,
But "The Better" is ever the word on the tongue.

At the threshold of life Hope leads us in,—
Hope plays round the mirthful boy;
Though the best of its charms may with youth begin,
Yet for age it reserves its toy.
When we sink at the grave, why the grave has scope,
And over the coffin man planteth—HOPE.

And it is not a dream of fancy proud,
With a fool for its dull begetter:
There's a voice at the heart which proclaims aloud,
"We are born for something better!"
And that voice of the heart, oh, ye may believe,
Will never the hope of the soul deceive!

—*Schiller.*

EDITORIAL NOTES.

What is Unitarianism? To this question, which we are so often asked, we answer: Unitarianism is the religion believed in by Franklin, Jefferson, and Lincoln; by Bryant, Longfellow, and Lowell; by Calhoun, Sumner, and Curtis; by Hawthorne, Bancroft, and Motley; by Horace Mann, Agassiz, and President Eliot of Harvard; by Mary Livermore, Helen Hunt Jackson, and Julia Ward Howe; by Channing, Parker, and Freeman Clarke; by Emerson, Holmes, and Edward Everett Hale; and by scores more of the greatest and best men and women this country has produced. Is not the religion accepted by such minds worthy the attention of all intelligent and earnest persons?

Faith in an Infinitely Perfect God is our Theology.

The Universe is our Divine Revelation.

Love to God and Love to Man are our Sacraments.

Increasing Personal Holiness is our Salvation.

Such we believe to be the pure, the simple, the eternal religion, taught by Jesus, and witnessed to by the deepest voices of the human soul.

The hundredth anniversary of the birth of William Cullen Bryant will occur on the 3d of November next. The great eminence of Mr. Bryant in American journalism, letters, and citizenship, will probably insure the somewhat wide celebration of the

anniversary. The fact that he was a Unitarian makes it seem especially fitting that it should be celebrated by Unitarians. Our churches, but especially our Unitarian Clubs, Unity Clubs, and Guilds, may well make very general use of this centenary as an occasion not only to honor a great and worthy American, but to call public attention to the remarkable fact that so large a proportion of the most eminent literary men and leaders of public thought in this country, and indeed in the modern world, have been and are Unitarian in their religious views, together with an inquiry as to the cause of the same.

Harvard University is to bring Prof. J. Estlin Carpenter of Manchester College, Oxford, to this country the coming year as one of its university preachers. While in this country, he will give a paper in Saratoga in connection with the National Unitarian Conference, and also will deliver a course of lectures in Boston before the Lowell Institute. Prof. Carpenter is an eminent scholar, an eloquent speaker, and one of the most active and influential of the leaders of Unitarianism in England.

We called attention in our May issue to an evidently fraudulent work purporting to be a new life of Jesus, found in a Buddhist monastery of Central Asia, by a Russian named Notovitch. Word comes to us through the London papers that an English missionary residing near the place of the declared discovery has taken it upon himself to make careful investigations regarding the matter; and not only does he find no trace of any such life of Jesus, but he finds what seems to him almost or quite positive proof that no such man as Notovitch has ever been at the monastery in question or in that region. The whole story of the finding of the ancient Pali manuscript, containing the purported life, its translation, etc., seems to have been a literary trick of a clever but unscrupulous Frenchman.

As long as intemperance continues to be the heaviest and most terrible burden that weighs upon the industrial, social, and moral life of this modern world, the question will continue to be a pressing and vital one, What can be done to remove this burden? In seeking for an answer, nothing is so much needed as fact, and perhaps nothing is so hard to get. Probably there is a slow growth of public sentiment (it is very slow) in favor of prohibition in some form. The following statement regarding the effects of prohibition in Kansas, where it has had a trial of many years, seems to be reliable; and, if so, it is of value. It was made in writing a short time ago, and was signed by the mayor, several bank presidents, attorneys, ministers, merchants, editors, teachers, and other leading citizens of Topeka.

We, the citizens of the capital city of Kansas, hereby place on record our knowledge of the facts regarding the working of the prohibitory law in this State, which is as follows:—

1. Without claiming for the prohibitory law of Kansas perfection in every detail, we still maintain that it is practical in its working, and promotes the welfare and prosperity of all classes of our people.

2. The law is effectually and successfully enforced. Its direct results are that there is now but a small fraction as much liquor used as there was previous to the adoption of the law; and there is not, to our knowledge, a place in this city where liquor is sold contrary to law.

3. Under prohibition the population of our State as well as our wealth has increased, and the material, moral, and educational interests of our people greatly advanced. There is no State in the Union more prosperous than Kansas is to-day

4. We fully realize the happy results of the abolition of the liquor traffic, as they are seen in the decrease of poverty, wretchedness, and crime, and in the promotion of domestic peace and social order, and in the general advancement of general thrift and enterprise.

5. In our opinion, prohibition is more strongly intrenched with the people to-day than when first adopted. It has more than met the expectations of its warmest friends. It is steadily winning the support and confidence of many who were at first its bitterest enemies.

6. We believe that any form of license, high or low, is wrong in principle, and can never be so enforced as to control the liquor traffic, but that prohibition, being sound

in principle, can be so enforced as to reduce to a minimum the evils of intemperance."

An interesting and somewhat spirited discussion has been going on for some time among our Universalist brethren over the question "Is the Universalist Church Evangelical?" The discussion arose out of the fact that Mr. Carroll, who had charge of the last United States census of the religious denominations, classes Universalists among Evangelicals in his census reports. When this was discovered, the more radical and progressive men of the denomination very vigorously protested, while a few of the extremely conservative men as vigorously defended the classification, and praised Mr. Carroll for at least doing justice to a long misrepresented church. Perhaps the greatest difficulty in the way of reaching any conclusive answer to the question is found in the general want of certainty as to what is Evangelicalism. What seems to be the prevailing view among the broader-minded Universalist leaders is well summed up by Rev. C. F. Henry of Ohio in a recent conference paper. He says: "The finding of your essayist is that the question whether the Universalist Church is Evangelical or not depends wholly upon which one of several meanings of the word Evangelical we have in mind. Using the word in its etymological sense, or as meaning 'according to the gospel,' we are certainly Evangelical. But, if by the word is meant 'in harmony with the creed of Evangelical Alliance,' then most assuredly we are not Evangelical." Indeed, our Universalist brethren are very generally turning the tables, and declaring on grounds that do not admit of dispute that it is the so-called Evangelical churches that are moving toward Universalism, and not the Universalist Church that is moving toward Evangelicalism.

To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the Ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect,—that is to love God.—*F. W. Robertson.*

Departments.

SUNDAY-SCHOOLS.

The Unitarian Sunday School Society, by request of the Weirs committee, will hold a meeting in the series on Thursday, August 2, Subject, "The Scope and Value of the Sunday-school in Modern Life." Speakers, Rev. Messrs. B. R. Bulkeley, Thomas Van Ness, Mary T. Whitney, Eliery C. Butler, and Edward A. Horton.

The Boston Sunday School Union has elected as delegates to the National Conference at Saratoga in September the following individuals: Mrs. Kate Gannett Wells, Mr. Sylvester Brown, and Mr. William H. Baldwin.

A slight change has been made in the plan for the leaflet lessons of next year to be published by the Unitarian Sunday School Society. The three grades will harmonize, and Mrs. Jaynes's leaflet lessons on "The Life of Jesus," already referred to, will not only be provided for the primary, but will go step by step exactly with the intermediate and advanced. The preliminary lessons spanning the time from Amos and Isaiah to the coming of Jesus will be reduced in part to three or four. These will be solely for the intermediate and advanced.

Those conferences in our body which are most alive to the situation always recognize the Sunday-school and the place due it in papers and discussion for the treatment of that important subject. Such matters depend upon the men in charge who construct the programmes. There are certain conferences where it would be almost impossible to tell by the list of subjects and speakers the year round that there were any young people to be cared for, or religious and moral education to be considered. It is simply suicidal to pursue this partial course, which finds its chief delight in abstruse papers on subjects which come home to only a few. There is right proportion in all this; and it is an ill day for our cause when Sunday-school subjects are ruled out from conference consideration.

The Southern Conference is clearly on the side of good sense and progress. At its meeting last spring valuable papers were read on the subject of Sunday-school instruction by Rev. George A. Thayer, Rev. George L. Chaney, and Mrs. S. C. Price. Mr. Chaney thus referred to the material which is now provided for our Unitarian Sunday-school workers: "Before closing this address, I desire to call your attention to the manuals, lesson-papers, service-books,

cards, and other religious literature on the table in the smaller room at the front of this church. You will find there a good representation of the rich supply our church has of literature of this character. You are asked to look them over, and make yourselves familiar with them. I doubt if any other church than ours can show such a variety of religious text-books with such true, able, and scholarly contents as this assortment of books will show you. There they are. Look at them, and judge for yourselves."

Rev. C. J. K. Jones of Louisville, Ky., offered this resolution at the end of the conference, as representing the most emphatic need springing from their consultations: *Resolved:* That this conference, appreciating the importance of providing for the best religious training of the young, requests the Board of Government to appoint a committee of not less than six nor more than ten persons (both men and women), who shall examine the aids for religious education already available, arrange one or more courses of study and report to each of our churches on or before the first Sunday in October. It is recommended by the Business Committee (1) that the president, vice-presidents, and secretary of the conference be requested to carry out the resolution of this conference concerning a course of religious study for the young."

I call the attention of those who desire to read something clear and helpful to an article by Rev. Earl M. Wilbur in the *Pacific Unitarian* for June of this year. Subject, "What is needed to make a Successful Sunday-school." Mr. Wilbur is one of our most energetic and successful workers, and speaks not out of theory alone, but from theory made into admirable practice. I hope that this paper will become eventually a publication of the Unitarian Sunday School Society of Boston for free distribution as a tract.

Another suggestive essay is by Rev. Florence Buck,—"Pictures as Lesson Helps." It appeared in *Unity* for June 21 of this year. It is undoubtedly true that we have neglected too much the appeal to the eye and the imagination. Even adults require this open gateway; and, surely, with children it is of prime importance. Miss Buck sets forth very clearly the arguments for the wise use of picture cards as helps in Sunday-school instruction. It is to this end that the Unitarian Sunday School Society of Boston has greatly made effort in the past few years; and the Western Sunday School Society did something of this kind last year in Mr. Fenn's lessons.

EDWARD A. HORTON.

GUILDS.

CHARITY.

Read before the Guild at Quincy, Mass., by Miss Maria A. Whiting.

In ancient times the city of Corinth was celebrated for its grandeur, its great wealth, and also for its great wickedness. Its wealth gradually dwindled away, but its vice was still as hopeless as ever. Paul found things in a very bad state when he reached Corinth on his missionary travels. He preached the gospel there, and established a Christian church before he resumed his journey. But this fell into disorder, and the people who were really trying to bring about a better state, became discouraged. It required time and patience to get things into working order; and the people wrote to Paul for encouragement. He, having heard reports of the doings of the church, wrote to the Corinthians this epistle, or letter of warning and reproof. In this thirteenth chapter, our subject for this evening, he speaks to them particularly of charity, or, as the revised version gives it, love. He says, "Though I have all knowledge, though I can speak all the languages of man, though I have the gift of prophecy and all faith, yet without love I am nothing."

If we have that "perfect love which casteth out fear," we shall have also all the other virtues of which Drummond says love is composed.

These virtues, or the "nine ingredients" of love, are:—

Patience,—"Love suffereth long."

Kindness,—"And is kind."

Generosity,—"Love envieth not."

Humility,—"Love vaunteth not itself, is not puffed up."

Courtesy,—"Doth not behave itself unseemly."

Unselfishness,—"Seeketh not her own."

Good temper,—"Is not easily provoked."

Guilelessness,—"Thinketh no evil."

Sincerity,—"Rejoiceth not in iniquity, but rejoiceth in the truth."

All through Christ's life we see his works of love, and hear of these teachings. His whole life was spent in ministering to the "lame, the halt, and the blind," and his death was the greatest sacrifice any one can make. He died for this love toward all his fellow-men, that through him we may all be benefited.

Paul says in his Epistle, "Though I bestow all my goods to feed the poor, and have not love, I am nothing." The vision of Sir Launfal forms a very fine illustration of charity, or love, charity from a sense of duty contrasted with charity from love, and the different ways in which it is received. As

Sir Launfal starts on his journey in search of the Holy Grail, he meets a leper who begs help of him. A feeling of disgust comes over him; and he tosses the leper a piece of gold, and departs. The leper, noticing the scorn and disgust in his face, says,—

"Better to me the poor man's crust,
Better the blessing of the poor,
Though I turn me empty from the door.
That is no true alms which the hand can hold.
He gives nothing but worthless gold
Who gives from a sense of duty."

Here duty without love is shown; but later we find kindness, generosity, and unselfishness, all springing from love. Sir Launfal has lost his earldom, and comes home a poor, bent old man; but he has found that love which is worth more than his earldom. Again he meets the leper, but now he says,—

"I behold in thee
An image of him who died on the tree,—
Behold through him I give to thee."

Although he can only share with him a mouldy crust of bread and a drink of cold water, yet the leper is as grateful as though it were wheaten bread and wine.

"In whatso we share with another's need,
Not what we give, but what we share;
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

If true love is in our hearts, we shall feel pity instead of scorn for those things which disgust us; for we cannot go through the world without coming in contact with them. So we must cultivate that pity which is "akin to love," in doing acts of kindness; but we must be careful not to let that feeling of self-satisfaction creep to our heart, for Paul says, "Love vaunteth not itself, is not puffed up."

Christ says in his Sermon on the Mount, "Judge not that ye be not judged." This is perhaps a common failing with almost every one. I have known a few people whom I have never heard judge another unkindly. Yet in some for whom I have great respect, I have found this fault of judging. So you see even the best are seldom without their faults. It is often easier to say something unkind of a person than something kind. We do not stop to think what harm may be done or how a person's character may be seriously injured. James Freeman Clarke says: "It is not enough to know the outward facts of a man's life in order to know him. His actions are the smallest part of him." Here I put in a plea for truthfulness, which, it seems to me, fits in perfectly. Oftentimes harm is done by what is called "only exaggeration." Although we should be very indignant if people told us we were telling an untruth, yet it really is very near it. If you must repeat a story you have heard, tell it just exactly, word for word, as you heard it. One little word sometimes alters the whole sense of a remark. The kindest thing will be not to repeat what you hear at all. Henry Drummond says in regard to unselfishness: "Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and serving others. 'He that would be great among you,' says Christ, 'let him serve.' He that would be happy let him remember that there is but one way: It is more blessed, more happy, to give than to receive." Another important part of love is good temper, which "is not easily provoked." If we could only keep our temper in check, what a lot of trouble and unhappiness we should save ourselves and others! Notice the effect on a household where one person is petty and out of sorts. He makes one and another unhappy, and is most unhappy himself. It is as though a fog hung over the house, and chilled every one. A stranger coming in notices that something is the matter, and feels uneasy also. James Freeman Clarke says: "The two roots of bad temper out of which it grows are want of conscience and want of love. A bad-tempered person is always suspecting grievances, imagining himself ill-used, discontented with his position, dissatisfied with his circumstances. It is so disagreeable to be with him that men avoid him. The cure for bad temper," he says, "is therefore first to learn to obey one's conscience, and acquire a habit of doing what is right; and, second, to learn to forget one's self, and acquire a habit of living for others. Then there enters the soul that good temper which is higher than good nature, more lasting than good humor,—the good temper which grows deeper and purer and sweeter with advancing years." It would take too long to consider each ingredient separately; but these of which I have spoken are, I think, the virtues in which we fail oftenest. Let us try hard to cultivate these, and the others will naturally follow. We all wish to be remembered for our "little nameless acts of kindness and of love" instead of with a feeling of relief for the trouble we have caused.

"A little bit of patience
Often makes the sunshine come,
And a little bit of love
Makes a very happy home.

A little bit of hope
Makes a rainy day look gay,
And a little bit of charity
Makes glad a weary way."

The Guild of Our Saviour in Brighton, Mass., has shown a distinct gain over the first year. The average attendance has been thirty. Delegates have been chosen to the National Guild Alliance both years. An exchange was made with the guild at Newton, a leader from each organization visiting a meeting of the other and presenting a paper. The young people have treated this subject in a serious and reverent way, and the minister must count on the guild as a very important adjunct of his church and as promising much in the future, especially when the new building shall give its impetus to all the work,

We are pleased to learn from Rev. A. F. Bailey of Barre, Mass., that preliminary steps have been taken towards the formation of a society to be known as the Guild of the First Parish. We hope that by the fall, at least, an organization of the young people will be doing very helpful service in the church, and reaching out into the town with its good influence.

The Weirs Grove Meeting Association extended a cordial invitation to the National Guild Alliance and the Unitarian Sunday School Society to take two meetings in the series to be held in the week of July 29 to August 6. Accordingly, the presidents of the respective organizations have laid out the following programmes: For the guild meeting, August 2, 10.30 A.M.: Rev. E. A. Horton will preside, and make opening remarks. Rev. D. M. Wilson, Rev. Albert Walkley, and Rev. B. R. Bulkeley will make twenty-minute addresses on the general subject and particular phases. For the Sunday-school meeting at 2.30 P.M.: Rev. B. R. Bulkeley will preside, and make the opening address. Rev. Thomas Van Ness, Rev. Ellery C. Butler, Rev. Mary T. Whitney, and Rev. Edward A. Horton will give twenty-minute addresses on "The Religious and Moral Education of the Young." Causes of great importance, allied in many ways, are thus brought before the representatives of many churches in one day. The occasion promises to be an interesting one, and it is hoped the attendance may be good.

The great meetings of the National Society of Young People's Christian Endeavor recently held in Cleveland, Ohio, are a hint to us of how much good may come from union in the employment of the young in the church. How long will it take us to appreciate our opportunity as well as our need? B. R. BULKELEY.

TEMPERANCE NOTES.

The Unitarian Temperance Society will hold its regular meeting, for the election of officers and other business, at Saratoga, in connection with the National Conference of Unitarians and Other Liberal Christians.

The meeting will be held on Thursday afternoon, in the large parlor of the United States Hotel. Among other speakers will be Prof. J. Estlin Carpenter, of Manchester College, Oxford.

Mr. Carpenter is a son of Dr. William B. Carpenter, whose address upon the scientific phases of the temperance question, delivered some years ago in Boston, many will remember as a strong argument against the use of alcoholic beverages.

The "Carpenters" have always been earnest believers in temperance. The following paragraphs have recently been reprinted in a circular issued by the Essex Hall Temperance Association, London :—

"There is no point on which the teachings of experience are more completely in harmony with the predictions of science than they are in regard to this,—that the habitual resort to alcoholic liquors for the purpose of sustaining the mental and physical powers, when overtasked in preaching, lecturing, or public speaking, is so far from being of real service that it actually *retards recovery*."—WILLIAM B. CARPENTER, M.D., *Physiology of Temperance and Total Abstinence.*

"The work of a nation must be preceded by the work of individuals; and it is for you to say on which side you will league yourselves,—whether with the tempters or the safe; whether with the drunkard-makers or the drunkard-savers; whether with those who, by their generally honorable and Christian conduct, make drinking respectable, and thus increase the power of evil habits among the weak and the thousands that are easily led to evil; or with those who refuse to join the false hospitality and the mistaken friendship that furnish the dangerous drinks."—PHILIP P. CARPENTER, PH.D., *Address at Warrington*, 1853.

"The position of the churches as regards temperance has changed. Fifty years ago hardly any clergyman, and very few dissenting ministers, were total abstainers. Teetotalers in England were much in the same position as Abolitionists in America. Slavery and wine-drinking were both defended by texts from the Bible. Now that the conscience of the nation has been awakened and instructed, the churches and their pastors desire to be regarded as friends of temperance."—RUSSELL LANT CARPENTER, B.A., *Sermon at Bridport*, 1891.

The Unitarian Temperance Society has just issued as a tract the most important portions of an article by Archdeacon Farrar, canon of Westminster. The title is "Mistakes about Abstainers," and the article first appeared in the *Contemporary Review* for June, 1894. This publication will be sent to all that apply to the secretary, Rev. George H. Hosmer, 25 Beacon Street, Boston.

The Essex Hall Temperance Association, composed of Unitarians in England, has for its president the Earl of Carlisle, and as vice-presidents Rev. R. A. Armstrong of Liverpool, Rev. S. A. Steinthal of Manchester, Dr. J. Drummond, and Prof. Carpenter of Manchester College, Oxford. The secretary is Rev. Frank K. Freeston of London. The association was founded in May, 1893, at a meeting held in Essex Hall, under the chairmanship of the Earl of Carlisle. Its objects are declared by the constitution to be: 1. The affiliation and support of bands of hope and temperance societies; 2. The general promotion of temperance work. Thirty-nine societies, comprising over two thousand members, have already affiliated themselves, several of them having been formed by the direct action of the association. Others are preparing to join, and are urged to apply before the annual meeting in May. These societies have been helped with speakers, suitable magazines, pictorial diagrams, temperance readers, standard works, and in other ways as suggested or desired. That some of the conditions prevailing among Unitarians in America exist also in Great Britain will appear from the following appeal recently issued by the association. May we not accept it as spoken to ourselves? "The impression prevails, and not without cause, that the ministers and members of our group of free churches are failing to take their place by the side of the other religious bodies in the combined combat with intemperance. If you are willing to take part in the fight, if you wish your name and influence to be definitely arrayed against the drink traffic and the drink temptation, will you not help to swell the ranks of the Essex Hall Temperance Association? So will the reproach, at last, be removed from our midst." To show that the Earl of Carlisle is no mere figure-head, the following item may be quoted from the *Christian Register:* —

"The Earl of Carlisle has given a practical illustration of his belief in the drink evil by destroying the contents of his famous wine-cellar."

Unitarians, both ministers and laymen, are earnestly invited to become members of the Unitarian Temperance Society by sending their names (and subscription of one dollar, annually) to the secretary at 25 Beacon Street, Boston.

CHRISTOPHER R. ELIOT.

LITERARY AND MISCELLANEOUS NOTES.

At its last Commencement Harvard University conferred the degree of Doctor of Divinity upon Secretary Reynolds of the American Unitarian Association; also the degree of Doctor of Laws upon Mr. John Fiske. On the same occasion the Alumni presented to President Eliot a beautiful gold medal as a mark of their appreciation of his faithful and very able services to the university during the term of twenty-five years just closed.

Dartmouth at its last Commencement honored with the letters "D.D." Rev. S. C. Beane, minister of the Unitarian society in Newburyport, Mass.

Kidd's "Social Evolution," which is attracting so much attention in this country and England, will be reviewed in the next number of the *Unitarian* by Rev. E. P. Powell.

We are told that a monument to John Brown on the site of the old fort wherein he took refuge at Harper's Ferry is an early possibility. Capt. Chambers, an old and respected citizen at that place, has set about getting subscriptions, and already has secured promises of $15,000 for the monument.

Janet Carlyle Hanning, the only sister of Carlyle, is living near Toronto, Canada. She is the widow of Robert Hanning, who, after an unsuccessful business career in England, emigrated to Canada, and became foreman and train despatcher on a Canadian railway.

The monument to be erected at Via Reggio to the poet Shelley, near where his body was washed up by the waves and cremated seventy-two years ago, will consist of a statue by Ducchesi, on a fitting pedestal; and it will be unveiled some time in August.

It is hoped that much new matter concerning Robert Southey will be found in a certain packet of letters written to Southey by well-known people, which was picked up a few weeks ago by a collector of literary curiosities in London, for a ridiculously small sum.

The new Congressional Library Building at Washington, which will have a larger area than that of the Capitol, promises to

be one of the handsomest structures in Washington. The building is of Italian Renaissance architecture, and will be 355 by 440 feet in size, with cellar, basement, and two stories. The material of the outer wall consists of granite, more or less beautifully carved and ornamented. A prominent feature will be a gilded dome, 100 feet in diameter, surrounded by a tolus or lantern. A balustrade will surround the base of both the dome and the lantern. The base of the latter will be about as high as the top of the vertical portion of the dome of the Capitol.

"The Development of Theology as illustrated in English Poetry from 1780 to 1830." By Stopford A. Brooke, LL.D. (The Essex Hall Lecture for 1893).—Our English Unitarian friends established last year what is known as the Essex Hall Lecture, to be delivered every year in Essex Hall by some distinguished representative of liberal Christianity. The first in the series by Mr. Brooke comes to us in a neatly bound booklet. It is enough to say that the lecture is a brilliant treatment of the interesting subject named above. Publisher, Philip Green, Essex Street, London. Price, one shilling.

"Some Burning Questions: An Exegetical Treatise on the Christianizing of Judaism." By Rabbi L. Weiss.—This is a vigorous, earnest, and able defence of Judaism against those narrow Christians who forget that Isaiah and Jesus were Jews and believed in Judaism, and who are constantly laboring to "convert" the Jews, so that they may be "saved."

"American Liberty: Patriotic Addresses." By Rev. W. D. Simonds, Battle Creek, Mich. Mr. Simonds has been for six years pastor of the large Independent Congregational Church in Battle Creek. Having decided to resign his pastorate, he prints this volume of ten addresses as a souvenir for his friends. They are mainly addresses given on special occasions, and deal with such themes as "Washington and the Fathers of the Republic," "Organized Labor and Liberty," "Lessons of the War," "The Scholar and the State," "The Saloon and the State," etc. They overflow with the feeling of patriotism, and are vigorous and stirring in a high degree.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the reviews and magazines of the month: —

The Atlantic Monthly (July).

Letters of Sidney Lanier. Edited by W. R. Thayer.

Lucretius. By R. Y. Tyrrell.

On the Beach at Daytona. By Bradford Torrey.

The Mayor and the City. By Harvey N. Shepard.

Coleridge's Introduction to the Lake District. By M. B. Benton.

The Sanitarian (July).

Provision for Epileptics. By Wm. P. Letchworth.

The Shone System of Filth Removal.

Proceedings of the American Climatological Association.

The Arena (July).

Environment: Can Heredity be modified? By Helen H. Gardener.

Whittier's Religion. By W. H. Savage.

The Last Protest against Woman's Enfranchisement. By J. L. Hughes.

Justice for Japan. By B. O. Flower.

The Crusade of the Unemployed. By Henry Frank.

The Review of Reviews (July).

The Progress of the World.

William V. Allen. By Albert Shaw.

"Coxeyism": A Character Sketch. By W. T. Stead.

The Biblical World (July).

Studies in Palestinian Geography. By J. S. Riggs.

The Value and Danger of the Study of Comparative Religions. By F. N. Riale, Ph.D.

The Hebrew Stories of the Deluge. By W. R. Harper.

Jeroboam and the Disruption. By C. F. Kent, Ph.D.

The Non-Sectarian (July).

An Intellectual Experience. By W. S. Crowe, D.D.

The Reactionary. A Study of Ibsen's Drama, "Emperor and Galilean." By Rebekah Lesem.

A Church of the People. By L. W. Sprague.

To-day (July).

The Proposed Union of Churches. By G. T. Knight.

Babylonian Mythology and the Bible Beginnings. By S. R. H. Biggs.

The Liberal Religious Congress. By R. A. White.

The Heart of Religion. By Thomas W. Illman.

International Journal of Ethics (July).

Naturalism and Ethics. By Right Hon. A. J. Balfour.

Effect of the Clerical Office upon Character. By Rev. L. C. Stewardson.

Religious Sentiment and the Moral Problem in Italy. By Giacomo Barzellotti.

Practical Ethics. By William Knight.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. George T. Weaver, formerly of the Methodist Episcopal denomination, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. Alice Ball Loomis, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. Charles Graves, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Barre, Mass.—The Barre *Gazette* of a recent issue publishes in full an excellent sermon by Rev. J. F. Bailey on the subject, "The Kingdom of God is not in Word, but in Power."

Concord, N.H.—The annual meeting of the Unitarian Educational Society was held in this city, June 20, at the Eagle Hotel, there being a good attendance of the members. After the transaction of routine business the old board of trustees were reelected.

The report of the treasurer showed the financial condition of the society to be highly encouraging.

The trustees organized by the election of the following officers: president, J. C. A. Hill of Concord; treasurer, C. C. Danforth of Concord; clerk and auditor, Clarence E. Carr of Andover. Executive Committee, J. C. A. Hill, Concord; Rev. S. C. Beane, Newburyport, Mass.; Hon. J. W. Fellows, Manchester; Henry A. Weymouth, M.D., Andover; Walter S. Carr, Andover; Rev. J. B. Morrison, Laconia; Robert P. Carr, Andover; Rev. Lyman Clark, Andover; financial agent, Rev. Lyman Clark.

On Sunday, July 15, the last service before vacation was held in the Unitarian church. A large audience gave the closest attention to Rev. F. L. Phalen's eloquent sermon from the text Acts iii. 6, "What I have, that I give thee." Toward the close of his discourse he referred to the pleasant relations existing between pastor and people, and spoke feelingly of the kindness and appreciation which have met his work in Concord.

Mr. Phalen has made a host of friends here. He is a man of high character, a deep thinker, and an earnest worker, and is held in the highest respect and esteem both in and outside the society.

During the past year several of his sermons have been printed in pamphlet form by members of the parish. The church will remain closed until September 1.

Des Moines, Ia.—Delay in getting full information regarding the death of Rev. S. S. Hunting prevented our making the notice of it which ought to have been made last month. We give on another page an article on Mr. Hunting's life, by Rev. Leon A. Harvey. The funeral occurred on Monday, June 4, Rev. Mr. Harvey of Des Moines, Rev. A. M. Judy of Davenport, and Rev. H. D. Stevens of Perry taking part. On the following Sunday memorial services were held in the church, at which Mr. Joel P. Davis spoke of Mr. Hunting's lifelong work for temperance, also his valuable work for prison reform; and Mrs. Margaret Campbell eulogized his service to the cause of woman suffrage. Then Mr. Harvey followed with a warm and loving tribute to the life and the man.

Kalamazoo, Mich.—On Sunday and Monday, June 24 and 25, public exercises were held here in connection with laying the "name stone" of the new People's (Unitarian) Church. The services on Sunday were in the old church, and consisted of music, prayer, Scripture readings, the ceremony of depositing memorial objects in the name stone box; an address by the pastor, Miss Bartlett, on the subject, "What Foundation?" an address by Mr. Henry Bishop, "In Memory of Friends of the Old Church now gone"; and an address by Mrs. L. H.

Stone, on "The Possible Future of the People's Church."

On Monday afternoon there were exercises in the new building, which was far enough along to give some idea of what it is to be by and by, when finished. These exercises consisted of an invocation by Dr. H. W. Thomas of Chicago; reading of Scripture, by Rev. J. T. Sunderland of Ann Arbor; presentation of name stone, by Mr. George Winslow, swinging the same into place, by the children; reading of letters from friends at a distance, by the pastor; addresses, by Rev. Jenkin Lloyd Jones, Dr. Thomas, and Rev. A. W. Gould of Chicago; and greeting from sister churches, by Mr. Sunderland.

In the evening there were addresses in the old church by Dr. Thomas, Mr. Gould, and Mr. Sunderland.

It is hoped that the new building will be ready for dedication by November or December. It is located on a good corner. In appearance it will be attractive, and its appointments for all the requirements and activities of a working society will be very complete. Mr. Silas Hubbard, whose generous gift of $20,000 has made the new church possible, is in poor health; but it was very gratifying to his friends that he was able to be present at the exercises on Monday afternoon.

Madison, Wis.—Rev. George H. Clare has resigned the pastorate of the Unitarian society here, and will go to England for the summer.

—The *State Journal* contains a personal tribute to the late Mrs. J. H. Crooker, from which we make the following extract:

"Mrs. Crooker was warm-hearted and affectionate,—a friend in need. She has stood by the bedside of the sick and dying, ministering to their needs and sorrowing with those who mourned. Many regrets were expressed in Madison by those whom she had comforted in their hour of trial that they could not pay their last respects to one whom their hearts would always hold in loving remembrance."

Meadville, Pa.—The following fine hymn, written by Rev. Frank L. Phalen for the occasion, was sung at the last graduating exercises of the theological school:—

"O holy Father, past and future holding
Securely guarded in thy strong embrace,
Bless now the prophet band before thee bending,
Send down thy benediction and thy grace.

"Kindle the mystic fire of inspiration
Upon the altar of each earnest heart,
And in the battle for the world's salvation
Help all to bear a brave and noble part.

"We reverence in our hearts the splendid story
Of all our household saints of long ago,
And by the memory of that lingering glory
We pledge ourselves anew to dare and do.

"The strength of fifty years to-day is beating
In hearts that long for brighter days to be,
The burden of our farewell and our greeting
Is hope for man, and faith, O God, in thee."

Milwaukee, Wis.—The church here has suffered a great loss in the death, on May 20, of Mrs. Helen S. Chapman, wife of Augustus F. Chapman. She was one of our younger workers, and was willing to do anything she could for the sake of the church. It was she who did much of the work in arranging for the services which the Milwaukee people held at Kenosha last fall. She held to the Unitarian faith very strongly, and it was a victory for that faith when it could bring such perfect serenity and peace as marked the last weeks of her life here.

Shelbyville, Ill.—Beginning on August 18, there will be a "Ten Days' Chautauqua" held at Lithia Springs, under the management of Rev. J. L. Douthit and his son, devoted to temperance, education, etc., with addresses by many eminent men and women from all parts of the country.

Weirs, N.H.— The very attractive programme of the Unitarian Grove Meeting is at hand, and promises a treat for all who are able to attend. We should be glad to publish the programme in full; but, as the meeting will be well under way before this number of the *Unitarian* is in the hands of its readers, we wait for a report of the meeting to give details.

KINDNESS.

A cup of water in the need,
Christ showed, was truly pious deed;
A simple word, or glance of love,
Finds recompense in worlds above!

WILLIAM BRUNTON.

Whitman, Mass.

Assuredly there is no soul of man which may not have its Horeb or Sinai if only it will maintain its faithfulness, and keep its windows open toward the light. The Divine Fulness hems us in, and in it we live and move and have our being; but our spiritual eyes are too seldom unsealed, so that we may know the infinite glory wherein we walk. The brief glimpses, which are all that we can ever gain under present conditions, are full of happy promise, however; and the soul that has even once seen God in this inward experience can never again regard human life as a plaything or a failure. It is seen to be a great and significant drama, moving to a glorious divine end.— *Christopher J. Street.*

Books about the Bible.

The New Bible and its New Uses. By JOSEPH HENRY CROOKER. 286 pages. Cloth, $1.00.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS:

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible claims for Itself: III. The Bible as Authority; Appendix: Contradictions in the Gospels.

Beliefs about the Bible. By M. J. SAVAGE. 206 pages. Cloth, $1.00.

CONTENTS:

The English Bible; The Text and the Canon; The Pentateuch; The Prophets; The Writings; The Bridge between the Testaments; The Epistles; The Gospels; The Religion of the Bible; The Morality of the Bible; The Present Use and Worth of the Bible; The Eternal Bible.

The Primitive Gospel and its "Life of Jesus." An Essay read before the Ministers' Institute, October, 1890. By S. R. CALTHROP. 49 pages. Paper, 25 cents.

The Problem of the Fourth Gospel. The Question of its Origin Stated and Discussed. By Rev. JAMES FREEMAN CLARKE. 70 pages. Cloth, 50 cents. Paper, 25 cents.

The Authorship of the Fourth Gospel: External Evidences. By Prof. EZRA ABBOT, D.D. 104 pages. Cloth, 75 cents. Paper, 50 cents.

The Fourth Gospel, and Other Critical Essays. Selected from the published writings of the late Prof. EZRA ABBOT, D.D. 500 pages. Cloth, $3.50.

Commentary on the Gospels, Acts of the Apostles, Epistle to the Romans, Corinthians to Philemon, and Hebrews to Revelation. By Rev. ABIEL A. LIVERMORE. 6 vols. 12mo. The Gospels, in 2 vols., $2.50; the other four, $1.25 each.

All the above works are for sale by booksellers, or will be sent, postpaid, on receipt of price by

GEO. H. ELLIS, Publisher, . . . 141 Franklin St., Boston.

IMPORTANT WORKS BY

FRANCES POWER COBBE

The Duties of Women. A Course of Lectures. 193 pages. Cloth, $1.00.

"The profoundest, wisest, purest, noblest book in principle, aim, and tone yet written upon the *true position of woman in society.*"

The Peak in Darien: With Some Other Inquiries touching Concerns of the Soul and Body. An Octave of Essays. 266 pages. Cloth, $1.00.

"Vigorous in thought and style. We have read the volume through from preface to 'the end,' and enjoyed it."—*Watchman.*

The Scientific Spirit of the Age, and Other Pleas and Discussions. 243 pages. Cloth, $1.00.

Darwinism in Morals, and Other Essays 422 pages. Cloth, $2.00.

Some of the chapters: *Darwinism in Morals; Hereditary Piety; The Religion of Childhood; Prehistoric Religion; The Religions of the World; The Religions of the East; The Religion and Literature of India; Unconscious Cerebration; Dreams; The Evolution of Morals and Religion.*

Religious Duty. 311 pages. Cloth, $1.00.

A Faithless World. Cloth, $1.00.

For sale by booksellers, or sent, postpaid, on receipt of price, by

GEO. H. ELLIS, Publisher,

141 Franklin Street, - - - Boston.

Spiritual Life.

The Insight of Faith. Brief Selected Paragraphs from the Writings of Rev. HENRY W. FOOTE. 115 pages. Flexible cloth, 50 cents. Morocco, full gilt, $1.50.

"Rarely does one find a little volume so full of helpful and precious words. Devotional in spirit and uplifting in aim."—*Christian Inquirer.*

Ecce Spiritus. A Statement of the Spiritual Principle of Jesus as the Law of Life. 238 pages. Cloth, $1.25.

"Nothing more remarkable has appeared since 'Ecce Homo.' It is as ingenious and original as that famous book, and far more subtle, inward, and spiritual."—*St. Louis Spectator.*

Light on the Cloud; or, Hints of Comfort for Hours of Sorrow. By M. J. SAVAGE. 176 pages. Cloth, gilt edges, $1.25.

A collection of prose and verse from Mr. Savage's own writings.

Pebbles, Pearls, and Gems of the Orient. Selections from Eastern Wit and Wisdom. By Rev. C. D. B. MILLS. 238 pages. Cloth, full gilt, $1.50.

For sale by booksellers, or sent, postpaid, on receipt of price by

GEO. H. ELLIS, Publisher,

141 Franklin Street, - - - Boston.

SAMUEL LONGFELLOW.

Memoir and Letters.

Edited by JOSEPH MAY. With a Portrait. Crown 8vo, gilt top, $1.50.

Essays and Sermons.

Edited by JOSEPH MAY. With a Portrait. Crown 8vo, gilt top, $1.50.

"A biography in more perfect harmony with Mr. Longfellow's character and spirit his most zealous friends could not desire. . . . With the biography comes a volume of sermons, essays, and addresses. They show a vigorous thinker and a man whose lofty ideality did not prevent his close acquaintance with men's common needs."—*New York Evening Post.*

"An equally charming and faithful portraiture."—*Boston Transcript.*

New Books of Fiction.

Claudia Hyde. A very interesting view of an attractive, old-fashioned Virginia household, with an engaging love story, by FRANCES COURTENAY BAYLOR, author of "Juan and Juanita." 16mo, $1.25.

Two Bites at a Cherry, with Other Tales. By THOMAS BAILEY ALDRICH. $1.25. "Nowhere else has he displayed his versatile gifts, the pathos, the quaint humor, the delicate wit, the refined feeling and the felicity of style by which his works are distinguished, to better advantage."—*Home Journal, New York.*

The Story of Dan. A strong, well-written, thoroughly interesting story of Irish peasant life. By M. B. FRANCIS. 16mo, $1.25.

The White Crown, and Other Stories. By HERBERT D. WARD. 16mo, $1.25. "Mr. Ward's stories every one have the supreme merit of being interesting."—*The Churchman, New York.*

Bayou Folk. By KATE CHOPIN. 16mo, $1.25. "These Creole and Acadian tales are so fine that no words save 'charming' and 'fascinating' will serve to describe them."—*Portland Transcript.*

A Native of Winby, and Other Tales. By SARAH ORNE JEWETT. $1.25. "It would be hard to name stories better than are four at least of these."—*N. Y. Evening Post.*

His Vanished Star. A striking story of East Tennessee mountain life, scenery, and characters, told with remarkable vigor by CHARLES EGBERT CRADDOCK (Miss Mary N. Murfree). 16mo, $1.25.

Two Strings to his Bow. By WALTER MITCHELL. 16mo, $1.25. A novel with a skilful plot, plenty of dramatic situation and incident, and told in a very attractive style.

The Son of a Prophet. By GEORGE ANSON JACKSON. $1.25. "We do not hesitate to rank this story in respect to both interest and power with 'Ben-Hur' and the 'Prince of India.'"—*Boston Congregationalist.*

In Exile, and Other Stories. A tasteful volume of excellent short stories by MARY HALLOCK FOOTE, author of "The Chosen Valley," "The Led-horse Claim," "John Bodewin's Testimony," "The Last Assembly Ball," etc. 16mo $1.25.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.